

## PREFACE.

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The following pages will, it is trusted, facilitate to Sanskrit students the perusal of the original text, and to general readers an estimate, of one of the schools of Indian thought. Such interest as they may claim, will be historical, as a picture of a low stage of metaphysical culture. The system must be judged from its proper place in the history of philosophy; not hastily condemned from a modern point of view. The Indian cosmologies, imperfect in analysis, and hasty in synthesis, may be compared to the pre-Socratic schemes among the Greeks. In India the Socratic reform in method has been wanting, and speculation has lapsed into a fruitless scholasticism. By these systems, however, it is that Indian thinkers are formed, and we may well remember that in mental discipline "*speculation is higher than speculative truth*", and that where philosophers "*have not realised truth, they, have always determined exertion*" \* . . .

The technical terms employed in translation are necessarily rather suggestive than reproductive of the original. The artificial groupings, or (to use Locke's expression) mixed modes, of European and of Indian thought, intersect and overlap, rather than coincide with, one another. The reader should bear this in mind, that he may avoid the misleading associations of an English terminology.

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\* See Sir W. Hamilton's *Discussions*, pp. 40 42.

A brief indication of the conceptions dominant in the Vaiśeṣhika system, may be useful to the uninitiated. These are the transition of souls from everlasting through new embodiments and new spheres of being; therein reaping in pleasures and pains the fruits of merits and demerits ever reproduced as seed by plant and plant by seed; the atomic aggregates which make up the object world, eternally disintegrated and reintegrated by the efficacy of works, with or without—for it is questioned—the intervention of a creator spirit. Thus in bondage to sensuous experience, painful at the best, the soul must wait its release until, the understanding purified by good works, it attains to knowledge of the modes of being. This knowledge disengages the soul from its appetent and active functions, and merges it in the absolute.

English readers will find abundant information, for further guidance, in Colebrooke's *Essays on the Religion and Philosophy of the Hindús*, the *Rev. K. M. Banerjea's Dialogues on Hindú Philosophy*, *Dr. Fitzedward Hall's Rational Refutation of Hindú Philosophy* translated from the *Hindí* of the *Rev. Nehemiah Nila-kantha*, *Professor Max Muller's Essay on Indian Logic* appended to *Abp Thomson's Laws of Thought*, and the articles on the Vaiśeṣhika and other Indian philosophies in *Chambers's Encyclopædia*. Those who read Sanskrit will find a useful epitome of the Vaiśeṣhika doctrines in the *Tattvopadīśha*, the work of an illustrious pandit of the present day, *Jaya-nārāyaṇa-tarkapañcāna* late professor of Hindú Philosophy in the Government Sanskrit College Calcutta, the author of the

Vivritti from which many of the comments in the following pages are reproduced

The translation of the Vāisesika Aphorisms is reprinted from the 'Pandit,' a monthly publication of the Benares Sanskrit College. It was undertaken at the instance of Mr R. T. H. Griffith, the learned principal of the Benares College, as supplementary, in however imperfect a manner, to the text books of the other Indian systems translated by the late Dr J. S. Ballantyne. The text followed is that of Dr Roer and Pandit Jaya nārāyana tarkapanchanana published in the Bibliotheca Indica.

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THE  
VAISESHKA APHORISMS  
OF  
KANADA  
FIRST BOOK, FIRST DAILY LESSON

INTRODUCTION<sup>1</sup> All students who wish to shun the multitude of pains engendered in this world by birth old age death and so like, learn from revelation tradition the epics the Purāṇas and other sources, that the means of escaping them is investigation of the real nature of soul. Now, certain disciples who had in the prescribed manner studied the Vedas and their subordinate sciences, unenvious and attentive hearers, in quest of knowledge reverentially approached the great and holy sage Kṛpāda. The sage full of compassion taught them the system of the ten sections Enunciation, definition, investigation [of the adequacy of definitions],—such is the threefold method of this system. Division is only a particular kind of enunciation, hence there is no addition [to be made] Although description of the categories is the chief object of this treatise yet from the importance of merit as the instrumental cause of real knowledge of the categories, he in the first place promises a description of that. *Vṛtiti*

अथतो धमे व्याख्यास्यामः ॥ १ ॥

Aph 1 Now, then, we will explain [what] merit [is]

<sup>1</sup> इह खलु जन्मज्जरामरणादिर्जनिततपि क्लृाप जिह्वासय सर्वं यवान्तेवासिनस्तद्दाननिदानमात्मतत्त्वदर्शनमाकर्णयन्ति भुतिस्मृतीतिहासपुराणादिषु । अथ केचिदन्तेवासिनो विधिघटधीतयेदवेदाद्वा अनसूयका सम्यग्रथयणा मननाथ भगवन्तं कणादमहर्षिं विधिघटुपसेदुः । ततः परमकारुणिक स मुनिदेशाध्यायेतन्त्र तानुपदिदेश । उद्धेशे सत्त्व परीक्षा चेति त्रिविधा इय शास्त्रस्य प्रवृत्तिः विभागस्तु विशेषोद्धेश एवेति नार्थिकम् । यद्यप्यत्र तन्त्रे यदार्थनिरूपणस्यैव प्राचुर्यं तथापि यदार्थतत्त्वज्ञाननिदानतया धर्मस्यैव प्राधान्यात् तन्निरूपणमेव प्रथमं प्रतिजानीते ॥

'Now' means after being requested by his disci-  
 'Then' since pupils quick in hearing &c, and unenvious hav-  
 proached Or else the word 'Now' (*atha*) has an ausp-  
 sense Thus it is said 'The syllable *Om* and the word *athu*  
 these two cleft of old the throat of Brāhmā and issued forth, there-  
 fore both are of happy omen *Upaskara*

Ment defined.

यतो ऽभ्युदयनि श्रेयससिद्धिः स धर्मः ॥ २ ॥

*Aph 2* Merit is that from which [results] attainment of  
 elevation and of the highest good

'It might be objected that because merit is not productive  
 of any result, a description of it is useless Hence he states its  
 characteristic shewing that to merit belongs the attainment of the  
 highest object of man Exaltation is paradise the highest good  
 is emancipation that cause from which [results] the attainment  
 —production—, of these is merit and therefore it is fitting that  
 merit should be explained inasmuch as by reason of its effecting  
 'the highest object of man which consists of paradise and libera-  
 tion [of the soul] it is to be acquired by those who are desirous  
 of enjoyment and of emancipation. V

'Exaltation is knowledge of the truth, the highest good is  
 final cessation of pain, that from which both [result] is merit. The  
 highest good is [attained] by means of exaltation. If this be

अथेति शिष्याकाङ्क्षानन्तरमाह । अत इति । यत यथादिपटवो ज्ञमूपकाराश्च  
 नोवाप्तिन उपसेदुरित्यर्थः । यद्वा अथशब्दो मङ्गलार्थः । तदुक्तम् ।

श्रीद्वारपचायशब्दश्च द्वायेति वक्ष्यतां पुरा ।

कण्टं भित्त्वा विनिर्याति तेन माङ्गलिकायुषो ॥ इति ॥

'ननु धर्मस्याकिञ्चित्कारत्वेन तद्विरूपण व्यर्थमाह धर्मस्य परमपुरुषार्थसाधनत्व  
 दर्शयन् तत्त्ववचनामाह । अभ्युदय इति नि श्रेयस मोक्षस्तयो सिद्धिरित्यतिर्यक्त कारणात्  
 स धर्मः तथा च स्वर्गोपयोगपरमपुरुषार्थसाधनतया शुभद्वया मुमुक्षुणाज्योपादेयत्वा  
 द्धर्मस्य व्याख्यानं युक्तमेव ॥

'अभ्युदयस्तत्त्वज्ञानं नि श्रेयसमात्यनिकी दुःखनिवृत्तिः तदुभयं यतः स धर्मः अभ्यु-  
 दयद्वारकं नि श्रेयसमिति मध्यपदलापो समासः पञ्चमोत्पत्त्युच्यते वा स च धर्मो निश्च-  
 तिनक्षयो वक्ष्यत एति तु निदिध्यासनदिपयोगसाध्यो धर्मो श्रुष्टमय तदा विधिद्वयः ॥

the meaning the compound [*abhyudaya niśīdeyas*] has an ellipse  
 a central member or is a Tat purusha ablatively dependent,  
 / merit is implied to be characterised by Cessation [of pain],  
 out if merit to be attained by practices such as devout meditation  
 &c and [synonymous with] the result of good actions done in a  
 former state of being, then the compound is regular in form U

Note. Exaltation according to the Upaskāra means either  
 knowledge of the truth (*tattva jñāna*) or the result of good works  
 done in a former birth (*adṛśita*) If it signify knowledge of the  
 truth, the aphorism must be translated, 'That is merit from which  
 [results] the highest good by means of exaltation' If the result  
 of actions done in a former life be intended by exaltation, the  
 aphorism is to be rendered as above

' The attainment of paradise by merit is with visible means,  
 while the attainment of liberation is by means of knowledge of the  
 truth, consequently there is a distinction V

\* He proceeds to remove the doubt, What proof is there of  
 [the existence of] merit and of its being the means of attaining to  
 knowledge of the truth &c If you say the Veda we reply not  
 so, to the authority of that is doubted and accordingly an apho-  
 rism of Akṣa charaṇa says, That [Veda] is unauthoritative being  
 vitiated by falsity self-contradictoriness and repetition V

The Veda is autho-  
 ritative

तदुचनादाग्रायस्य प्रामाण्यम् ॥ ३ ॥

Aph 3 Authoritativeness belongs to revelation because it  
 is a declaration of that

\* The word that (*it*) signifies God though he has not been  
 previously mentioned, it being inferred from his being universally

१ धर्मस्य स्वयंसाधनता साक्षादेव अवयवसाधनता तु तत्प्राज्ञानद्वारेति विशेषः ॥

२ ननु धर्मं तस्य तत्प्राज्ञानादिसाधनस्यै च किं मानं चेदं यत्र मानमिति चेत् न  
 तत्प्रामाण्यस्यापि सन्दिग्धत्वात् तथा साक्षादवयवमूत्र तदप्रामाण्यमनृतव्याघातपुनरुक्तदे-  
 वेभ्य इतोऽप्यशङ्का निरस्यति ॥

३ तदित्यनुपक्रान्तमपि प्रसिद्धिमिदं तपेयं परामर्शति यत्र तदप्रामाण्यमनृत

known just as in the aphorism of Gautama 'That is unauthoritative being vitiated by falsity self contradictoriness and repetition by the word 'That the Veda is signified though not previously mentioned. Accordingly authoritativeness belongs to revelation—the Veda—because it was declared by him—revealed by God. Or else 'That signifies the contiguous [word] merit and accordingly authoritativeness belongs to revelation—the Veda—because it declares—expounds—merit for whatever statement sets forth a matter of certain knowledge is an authority U

' By the word 'That expressive of something already known God is signified, though not previously mentioned. And accordingly the sense is that the authoritativeness of the Veda must necessarily be admitted since it was declared by an everlasting, all wise and all holy Spirit. V

धर्मविशेषप्रसूताद् द्रव्यगुणधर्मसामान्यविशेषसमवा  
याना पदार्थाना साधर्म्यवैधर्म्याभ्या तत्त्वज्ञानाच्चि-  
श्रेयसम् ॥ ४ ॥

Means of attaining  
the highest good

Aph 4 The highest good [result] from knowledge of the truth which springs from particular merit [and is obtained] by means of the similarity and dissimilarity of the categories substance attribute action generality particularity and inhesion

' Such knowledge of the truth depends upon the Vaiśeṣika system hence even causation of the highest good belongs to that

व्याघातपुनरुक्तदोषेभ्य इति गीतमीदृशेषु तच्छब्देनानुपक्रमोऽपि चेद परामृश्यते । तथा च तद्वचनात् तनेश्वरेण प्रणयनादाम्नायस्य चेदस्य प्रामाण्यं यद्वा तदिति सन्निहितं धर्ममेव परामृश्यति तथा च धर्मस्य वचनात् प्रतिपादनात् आम्नायस्य चेदस्य प्रामाण्यं यदि वाच्यं प्रामाणिकमर्थं प्रतिपादयति तत्प्रमाणमेव यत इत्यर्थः ॥

' ईश्वरस्याप्रकान्तत्वेऽपि प्रसिद्धार्थकेन तच्छब्देन परामर्शो भवत्येव तत्राद्य नित्यसंज्ञानिर्दोषपुण्यप्रणतिस्त्वात् चेदस्य प्रामाण्यमपश्यमेषांभ्युपेयमित्यर्थः ॥

' एतादृशं तत्त्वज्ञानं धर्मेष्वधिकशास्त्राधीनमिति तस्यापि नि श्रेयसहेतुस्य द्रव्यादुपादितस्य शास्त्रनि श्रेयसयोर्हेतुहेतुमत्त्वाद्य शास्त्रतत्त्वज्ञानयोर्धर्मपारव्यापारिभाष्य नि श्रेयसतत्त्वज्ञानयो कार्यकारणभाष्य द्रव्यादिपदार्थशास्त्रयो प्रतिपाद्यप्रतिपादकभाष्य सम्यग्भ्योऽप्यगम्यते एतेषाञ्च सम्यग्ज्ञाना ज्ञानानि श्रेयसाधिनामिह शास्त्रे प्रवृत्तिः । नि श्रेय

[system] Between the system and the highest good the connection of relation of cause to effect between the system and knowledge of the truth the connection of relation of agency to the agent between the highest good and knowledge of the truth the connection of relation of effect to cause between the categories substance &c and the system the connection of relation of matter expounded to exposition is understood to exist. It is from knowledge of these connections that in this world seekers of the the highest good apply themselves to this system. The highest good is final cessation of pain. Finality of cessation of pain is non simultaneity with antecedent non existence (potential existence) of pain in the common substratum or simultaneity with subsequent non-existence (destruction) of all particular qualities of soul which are produced at the same time and have a common substratum. Or emancipation [of the soul] is potential existence of pain terminated by cessation of all particular qualities [of the soul]. In the second aphorism of Gautama it is stated that on the successive removal of pain birth activity faults [i.e. desires and aversions] and false knowledge and on then consequent non existence emancipation ensues. Here the argument from non existence of cause to non existence of effect proves emancipation to be characterised by antecedent non existence of pain for with respect to the removal of activity consequent upon the removal of vice the removal of birth on the removal of activity and the removal of pain on the removal of birth such removal is not subsequent non existence but non production,

समात्यन्तकी दुःखनिवृत्तिः । दुःखनिवृत्तेरचात्यन्तिकत्वं समानाधिकरणदुःखप्रागभावा समानकालीनत्वं युगपदुत्पन्नसमानाधिकरणत्वात्मविशेषगुणध्वंससमानकालीनत्वं वा । अशेषविशेषगुणध्वंससाम्यधिकरुदुःखप्रागभावो वा मुक्तिः । गीतमीयद्वितीयसूत्रं दुःखजन्मप्रवृत्तिदोषमिच्छाज्ञानानुसृतोत्तरापाये तदनन्तराभावादपक्षं इत्यत्र कारणाभावात् कार्याभावाभिधानं दुःखप्रागभावरूपामेव मुक्तिं दृढयति नहि दोषापाये प्रवृत्त्यपायः प्रवृत्त्यपाये जन्मापायः जन्मापाये दुःखापाय इत्यपायो ध्वंसः किन्तु नुत्पत्तिः सा च प्रागभाव एव । धर्मविशेषप्रसूतादिति तत्त्वज्ञानादित्यस्य विशेषणं तत्र धर्मविशेषो निवृत्ति सत्त्वो धर्मः यदि तु तत्त्व ज्ञायते जनेति तत्त्वज्ञानं शास्त्रमुच्यते तदा धर्मविशेष ईश्वर नियोगप्रसादरूपो यत्कथं भूयते हीश्वरनियोगप्रसादावधिगम्य ब्रह्मादौ सद्दर्शि शास्त्रं प्रणीतवानिति ॥



and non production is antecedent non-existence ' From knowledge of the truth which springs from particular merit —such is the special character of that [knowledge] and accordingly particular merit is merit differentiated by finality but if by knowledge of the truth the [Vaiśiṣṭhika] system be intended (the truth being known by means of that system) then particular merit must be explained as characterised by the ordinance and grace of God for it is a tradition that the great saint Kanāda revealed the system in consequence of having obtained the ordinance and grace of God U

1 Particular merit is particular good works done either in this life or in a former state of existence. By special good works knowledge of the truth is produced by means of the similarity and dissimilarity of substance and the other categories. Next meditation on the soul is produced, next by means of meditation a [mental] presentation of the soul is produced, and after that by means of destruction of false knowledge &c emancipation ensues. In this place there is mention of six categories spoken of as existing but in reality non existence is also implied by the sage as another category. Accordingly there is no discrepancy in such aphorisms as the following in the second daily lesson 'From non existence of cause is non-existence of effect, and in the ninth book ['An effect has no antecedent existence] because of the non existence of ascription to it of actions and attributes V

Division of substance

एथियापस्तेजो वायुराकाश कालो दिवात्मा मन  
इति द्रव्याणि ॥ ५ ॥

Aph 5 Earth water light air, ether, time space soul and the internal organs —are the substances

1 धर्मविशेष ऐहिकी जन्मान्तराद्यो वा मुक्तविशेषः । मुक्तविशेषेण द्रव्यादिपदार्थानां साधर्म्येधर्म्याभ्यां तत्त्वज्ञानं जायते तत आत्ममननं अनन्तरं निदिध्यासनेनात्मसाक्षात्कारो जायते तदनन्तरं मिथ्याज्ञानादिनाशक्रमेण मोक्षो भवतीत्यर्थः । अत्र पदपदार्थकीर्तनं भाषाभिप्रायेण धन्तुता भाष्ये अपि पदार्थान्तरतया मुनेरभिप्रेतः । अत एव द्वितीयादिके कारणाभावात् कारणाभाव इति सूत्रस्य नवमाध्याये क्रियागुणव्यवदेशाभावात् इत्यादि सूत्राणाञ्च नावहति ॥

' The particle *iti* is expressive of limitation therefore the meaning is that there are nine substances, neither more nor less. If it be objected What is the use of the particular *iti* when the exclusion of a lesser or greater number [of substances] is effected by the mere force of the division? this is to be determined, that it is because the particle *iti* is employed to indicate the logical subject in the construction of the aphorism and only in order to elucidate the purport of the division since gold &c, and God are included in this [enumeration] and since it is explained [in V 2 19] that darkness suspected [by some] of being additional, is a non existence. The construction without the use of compound words is to shew the importance of all [the substances], and the author of the aphorisms himself will point out their definitions when treating of their dissimilarities. U

*Note—*On the Muktivali on Bhāṣā parichchhedā 3 'If it be objected There is a tenth substance darkness why is it not enumerated? for it is cognised by preception and substantivity belongs to it because it is possessed of colour and action and because devoid of odour it is not earth and because it possesses dark colour it is not water &c and the eye deprived of light is the organ [used] in perceiving it. We reply that it is not so, because it is illogical to imagine another substance when it is necessarily produced by non existence of light. The notion that

१ इतिकारो व्यवधारणार्थं तेन नयेय द्रव्याणि नाधिकानि न न्यूनानीत्यर्थः । ननु विभागशलादेव न्यूनधिकसङ्ख्याव्यवच्छेदसिद्धौ किमितिकारेणेति चेत् उक्तेश्चात्रपरं तथा अपि सूत्रसमये विभागतात्पर्यस्कोरणार्थमेवेतिकाराभिधानात् सुवर्णादीनामीश्वरस्य चात्रैवान्तर्भावात् अन्यकारस्य चाधिकत्वेनाशङ्क्यमानस्याभासत्वव्युत्पादनादेतदध्यवसेयम् । असमासकरणं तु सर्वथा प्राधान्यप्रदर्शनाय लक्षणमेतेषां तु धर्मभ्यामसरे सूत्रकृदेव दर्शयिष्यति ॥

२ ननु दशमं द्रव्यं तमं कुतो नेतुं । तद्वि प्रत्यक्षेण गृह्यते । तस्य च रूपवत्यात् कर्मवत्याच्च द्रव्यत्वम् । तच्च गन्धगुण्यत्यात् न पृथिवी । नीलरूपवत्याच्च न जलादिकम् । तत्प्रत्यक्षे चासौकनिरपेक्षं चतुः करणमिति चेत् । न । आश्रयवृत्तेजो भावनोपपत्तौ द्रव्यान्तरकल्पनाया अन्यायव्याप्तौ । रूपवृत्ताप्रतीतिस्तु भ्रमरूपा । कर्मवृत्त्यप्रतीतिरपि शलाकापसारणोपाधिकी भ्रान्तिरेव । स्थूलस्य यथा तज्जल्यन्तर्भावस्तथा यत्पते ॥

it is possessed of colour is erroneous. The notion that it possesses action is also an error occasioned by the departure of light. It will be declared how it is that gold is included in light.

Darkness was affirmed to be a substance by the Sāṅkhyas, gold by the Mīmāṃsakas.

The construction without the use of compound words is designed to shew that all the substances independently of one another produce particular effects or is intended to teach that they all equally produce effects which inhere in them. Among these nine divisions of substance ether time and space do not form any class since they have only a single existence but the rest form classes. V

Qualities enumerated

रूपरसगन्धस्पर्शः सङ्ख्या परिमाणानि पृथक्च सयोग-  
विभागौ परत्वापरत्वे बुद्धयः सुखदुःखे इच्छादुष्ठा-  
प्रयत्नाश्च गुणाः ॥ ६ ॥

Aph 6 Colour taste smell and touch, numbers extensions individuality conjunction and disjunction priority and posteriority, intellections pleasure and pain desire and aversion and volitions are qualities.

By the particle *et* he implies in addition to these gravity, fluidity, viscosity self restitution merit demerit and sound,

असमासकरणं तु सर्वेषामितरानि पेत्येण कार्यविशेषोत्पादकताप्रदर्शनायै स्यसमवेतकार्यजनने सर्वेषां तुल्यताज्ञापनायै वा । अत्र नयमु द्रष्टव्यविभाजकेषु गगनत्यकानत्यदित्यनानामेकैकमात्रवृत्तित्यात्र जातित्वं योगात् पुनर् जातित्वमेवेति ॥

चकारेण गुणव्यवस्थेहेतुमस्वारधर्मोपमं गृह्यान् समुच्चनोति ते हि प्रसिद्धगुणभावा एवेति कथ्यन्ते नास्मात् । गुणव्यवस्थामोषा यथास्याम नक्षत्रास्तु रूपरसगन्धस्पर्शानां समानकालीनरूपरसगन्धस्पर्शासामानाधिकरण्या नास्तीति सूचनायै समास सख्यापरिमाणयोस्तु समानकालीनसख्यापरिमाणसामानाधिकरण्यसूचनायाममासो यत्सुवचननिर्देशश्च यदाप्येकस्य एमाणाधिकरणं तैकत्वान्तरं न या महत्त्वदीर्घत्वसमानाधिकरणं महत्त्वदीर्घत्वान्तरं तथापि द्वित्वादीनामन्योन्य सामानाधिकरण्यं महत्त्वदीर्घत्वादीनाञ्च विजातीयपरिमाणयोः सामानाधिकरण्यमस्त्येव । एतत्तद्वत् यदापि द्विपृथक्त्वादिसमानाधिकरणं तेन सख्यायद्वुत्पत्त्येनेय निर्देष्टुमर्हति तथाप्यसिद्धिद्वयान्न तत्तत्ता संख्यातो येषाम्यै सूचयितुमेकवचननिर्देशः । सयोगविभागयोर्द्वयोरप्येककर्मजन्यत्वसूचनायै

for those being well known to be qualities are not expressly mentioned. He will explain in the proper place from their characteristic and from their form that these are qualities. The compound 'colour taste, smell, and touch,' is intended to point out that there is no common substratum of synchronous colours, tastes, smells, and touches. Numbers and extensions are not made a compound word and are named in the plural number, the design being to indicate that contemporaneous numbers and extensions have a common substratum. Although the common substratum of unity is not another unity and the common substratum of greatness and length, is not another greatness and length yet duality &c are the common substratum of each other and in greatness, length &c, is a common substratum for two heterogeneous extensions. Although individuality is the common substratum for the individuality of two &c and should accordingly be specified in the plural like numbers yet the singular is employed to indicate its difference from numbers on account of its being characterised by the implying of limitation. Conjunction and disjunction are expressed by [one word in] the dual to indicate that though two, they are produced by one action [or motion]. Priority and posteriority are expressed in the dual to imply that they are relative to one another and to imply that they are indifferently properties of space and time. The plural intellections is intended to expel the doctrine of the Sāṃhyanas that intellection is one

द्विवचन परत्वापरत्ययोरन्योन्याययनिरूप्यतया द्विकालनिष्ठत्वाज्येष्टमूचनाय च द्विवचन युद्धोना विद्यादिभेदेन साध्याभिमतैकमात्रवृद्धिनिराकरणमूचनाय बहुवचनं मुख्य दु खयोर्द्वयोरपि भोगत्वायच्छेदोक्त्यर्थजनकत्वमविशेषेण चादृष्टाच्चायकत्व मुख्यस्यापि दु खेनापि भायनञ्च ख्यापयितुं द्विवचन इच्छाद्वेषयोर्द्वयोरपि प्रवृत्ति प्रति कारणत्व मूचनाय द्विवचन प्रयोजनान् प्रतिनिधित्वगोचराणां दशविधानां पुण्यहेतुत्व दशविधानान्च पापहेतुत्वमभिसन्धाय बहुवचनमित्युच्येयम् । यद्वा रूपरसगन्धस्पर्शानां भौतिकेन्द्रियव्यवस्थाहेतुत्वज्ञापनार्थं पाकजप्रक्रियाव्यवस्थापनार्थं वा ते समस्योक्ताः सख्याया द्वित्वग्रहणस्यादौ त्रिप्रतिपत्तिरिति तच्चिरात्करणमूचनाय बहुवचनेनाभिधान एवमेव तु सख्या बहुवचनेनास्यापि बहुवचनमिति मूचनाय विधिज्ञानव्यञ्जनीयत्व सख्यातो वैधर्म्यमिति मूचनायच एवमभिधान परिमाणे तु दीर्घत्वदृश्यत्वादिविप्रतिपत्तिनिराशाय बहुवचन संयोगविभागयोरन्योन्याययनिरूप्यतया द्विवचन ॥

only on the grounds of their division into knowledge &c The dual term pleasure and pain is used to establish [the doctrine] that they, though two produce one effect to be distinguished as fruition that they indifferently bring to pass the consequences of actions done in a former state and that even pleasure must be accounted pain Desire and aversion are in the dual to indicate that both are causes of activity The plural form of volitions implies that they are the cause of merit from ten kinds of lawful and prohibited objects and the cause of sin from ten kinds of objects. Or else colour taste smell, and touch are mentioned in a compound word to teach that they are the cause of the relation between the elements and the organs of sense or else to establish the effects which are produced by heat There is a contrariety in number which consists of duality plurality &c.—it is to imply the denial of this that [number] is mentioned in the plural Individuality is enumerated separately to denote that it is manifold by reason of the plurality of numbers, and to imply that its difference from number consists in revealing the knowledge of a limit In the case of extension the plural is used to deny that there is any contrariety between length breadth &c Conjunction and disjunction are in the dual to denote their mutual opposition U

Enumeration \* of act one उत्तेषणमवतेषणमाकुञ्चन प्रसारण गमनमिति क माणि ॥ ७ ॥

Aph 7 Throwing upwards throwing downwards contract ing expanding and going are the actions.

1 Actions by reason of their production by substances and by quantities and from their inclusion in substances possessed of colour are known by perception. Accordingly after the enumeration of substances and qualities [karpāda] declared the enunciation and division of actions. U

1 कर्मणा दृश्यजन्यतया गुणजन्यतया च रूपवद्द्रव्यसमवायाच्च प्रत्यक्षतति दृश्य माभिधानानन्तर कर्मोक्त्यविभागायाच्च ॥

<sup>1</sup> *It* as before expresses limitation. Action as a class is cognised by perception so also are throwing upwards &c according to the author of the *Muktāvalī*. Going is a particular class comprising revolution evacuation dropping flaming upwards bending up and down &c. V

Common element  
in substance quality  
& action

सदनित्य द्रव्यगत कार्य कारण सामान्यविशेषादि-  
ति द्रव्यगुणकर्मणामविशेष ॥ ८ ॥

Aph 8 Existence transitoriness inhesion in substance effect cause and possession of generality and particularity are the common element of substances qualities and actions

<sup>2</sup> After *it* the word *prat jaya* is to be supplied. The general is existence the particular is substantiality. The notion existence &c is applicable to quality and action as well as to substance in this there is no particularity. Therefore existence opposition to subsequent nor existence [or to its ru-tion] the possession of substance as a coinherent [or material] cause opposition to antecedent non existence causality and the constituting of a class contained under existence is that which is similar in substances qualities and actions. Although transitoriness inhesion in substance effect and cause are not comprehended in an eternal substance or quality or causality in an atom yet it is here meant that transitoriness is a condition of such members of the categories as

<sup>1</sup> इति पूर्ववद्वयधारणपरः । कर्मत्वजाति प्रत्यक्षसिद्धाद्यमुत्प्रेषणत्यादिकमपीति मुक्तायत्नाकारः । समनत्यञ्च जातिविशेषो भरणरेचनस्यन्दनोत्थञ्चलननमनोचमनादिष्वपि ॥

<sup>2</sup> इतीत्यनन्तर प्रत्यय इत्यध्याहार्यं सामान्य सतिशेषो द्रव्यत्यादि तद्वत् । सदित्यादिप्रत्ययो यथा द्रव्ये तथा गुणकर्मणोरपि तत्र न कश्चिद्विशेषः । तथा च सत्तायत्यध्यसन्नतियोगित्य द्रव्यसमवायिकारणस्य प्रागभावप्रतियोगित्य कारणस्य सत्तायत्यजातिमत्त्वञ्च द्रव्यगुणकर्मणा साधर्म्यमिति भावः । यद्यप्यनित्यत्यादिचिह्न नित्ये द्रव्ये गुणे चाप्याप्त कारणस्यञ्च पारिमातृद्वयादेः तथापि ध्वंसप्रतियोगिभावाद्युत्तिपटाययि भाजकोपाधिमत्य द्रव्यस्य प्रागभावप्रतियोगिभावाद्युत्तिपटाययिभाजकापाधिमत्य कारणस्य समवाय्यसमवाय्यन्यतरकारण्युत्तिपटाययिभाजकापाधिमत्य कारणस्य द्रव्यादीना साधर्म्यमित्यत्र तात्पर्यम् ॥

exist in virtue of a being opposed to subsequent non existence in extension in substance is a condition of such members of the categories as exist in virtue of substance as their coherent cause, the being an effect is a condition of such members of the categories as exist in virtue of a being opposed to antecedent non existence, and causality is a condition of such members of the categories as exist as coherent or non coherent causes V

Common element : द्रव्यगुणयोः सजातीयारम्भकत्व साधर्म्यम् ॥ ८ ॥  
Instances and titles

Apt 9 The common property of substance and quality is that they originate things of the same class

1 Terrene atoms originate a terrene aggregate of two atoms blue colour and the like in an atom produce blue colour and the like in an aggregate of two atoms Such is the origination by substance and quality of things of the same class Although this cannot be predicated of ether &c and of simple substances and of the qualities of the ether yet the meaning is that there is a similarity in the conditions of the divisions of the categories existing by reason of the origination of homogeneous things V

Cp Muktarali on Bhāṣī parichcheda 14 1 That which is of atomic dimension is not the cause of anything for that would originate an extension in substance originated by its own substratum [the atom] But this is impossible for one extension is productive of another extension exceeding that which belongs to things of its own class as from a great thing a greater is originated and so consequentiv that which would be pro

1 पार्थिव्या परमाण्व पार्थिवद्रव्यगुणरुमारभन्ते परमाणुनीलरूपादिरुजं द्रव्यकादि गते नीलरूपादिरुमारभन्ते इति द्रव्यगुणयोः सजातीयारम्भकत्वं यद्यपि गगनादाद्यन्त्या यद्यपि तदुभे चाध्यापिस्तथापि सजातीयारम्भकवृत्तिपदार्थविभाजकौपाधिमत्यस्य साधर्म्यत्वे तात्पर्यम् ॥

2 अणुपरिमाणं न तु कस्यापि कारणम् । तद्वि स्यात्परमाण्वद्रव्यपरिमाणारम्भक भवेत् । तच्च न समर्थम् । परिमाणस्य स्वसमानजातीयोत्पत्तिपरिमाणजनकत्वात् । महदारब्धस्य महत्तरत्ययत् । अणुजन्यस्याणुतरत्ययप्रसङ्गाच्च । एवं परममद्वयपरिमाणमती न्द्रियसामान्य विज्ञेयाच्चेति बोध्यम् ॥

duced from an atom would be smaller than an atom. The same is to be understood to be the case with respect to infinitely great extension, and generality transcending sense, and particularity.

Explanation of the foregoing aphorism. **द्रव्याणि द्रव्यान्तरमारभन्ते गुणाश्च गुणान्तरम् ॥ १० ॥**

Aph 10 Substances originate another substance, and qualities another quality.

\* He elucidates what was said before. The sense is obvious. V

Actions do not originate actions. **कर्म कर्मसाध्यं न विद्यते ॥ ११ ॥**

Aph 11 An action cannot be effected by an action.

\* The meaning is that there is no proof that one action can be effected by another, as there is that substances and qualities are originated by things of the same class. It is here intended to be said that if one action produced another, it would produce it after being itself produced, as in the case of sound. Now, as the former action produced a disjunction from conjunct substances, from what would the second action produce a disjunction? For disjunction is preceded by conjunction and there is not another conjunction produced in the same substratum, but if [by the subsequent action] there is no production of disjunction, the definition of action is violated. U

The characteristic of action is that it is the immediate cause of conjunction and disjunction.

Difference of substances, qualities, and actions. **न द्रव्य कार्ये कारणञ्च वधति ॥ १२ ॥**

Aph 12 A substance is not destroyed either by its effect or by its cause.

\* पूर्वोक्तमेव स्पष्टयति । सुगमम् ॥

\* सजातीयारब्धद्रव्यगुणयोरेव कर्मसाध्ये कर्मणि प्रमाणं नास्तीत्यर्थः । इदमत्राकृतम् । कर्म यदि कर्म जनयेत् स्यात्पत्त्यनन्तरमेव जनयेत् शब्दवत् । तथा च पूर्वकर्मण्येव यावत् संयोगादव्यभेदे विभागे सन्ति द्वितीय कर्म येन सह विभागं जनयेत् विभागस्य संयोगपूर्वकत्वात् संयोगान्तरस्य च तत्राधिकृत्योऽनुवृत्त्यात् विभागाजनने तु कर्म सक्षय्यते ॥



' The meaning is that between two substances which have entered into the relation of effect and cause there is not the relation of destroyer and destroyed, inasmuch as the destruction of a substance is due to the destruction of its substratum, and the destruction of its originative conjunction. U,

( continued )

उभयया गुणाः ॥ १३ ॥

Aph 13 Qualities [are destroyed] in both [the above] manners

\* [Qualities] are destroyed by their effects, and are destroyed by their causes First sounds &c, [in a series] are destroyed by their effects, but the last is destroyed by its cause, for the last sound but one destroys the last U

Continue 1

कार्यविरोधि कर्म ॥ १४ ॥

Aph 14 An action is opposed to its effect

' He declares that an action is destroyed by its own effect The sense is that an action is subject to opposition, i e destruction, wrought by its effect which consists of a subsequent conjunction V

Characteristic of substance क्रियागुणवत् समवायिकारणमिति द्रव्यलक्षणम् ॥ १५ ॥

Aph 15 The definition of substance is that it is possessed of actions and qualities and is a coherent cause.

' Possessed of actions and qualities because actions and qualities exist in it In this place the word characteristic (lak-

१ कार्यकारणभावापचयेर्द्वयोर्वध्यघातकभावो नास्तीत्यर्थः । आशयनाशारम्भरूपयोगनाशाभ्यामेव द्रव्यनाशमिति भावः ॥

२ कार्यवध्या कारणवध्याश्चेत्यर्थः । आद्यशब्दादीनां कार्यवध्यत्वक्षरमस्य तु कारणवध्यत्वमुपान्त्येन शब्देन श्रान्त्यस्य नाशतः ॥

३ स्वकार्यमेव कर्मणो नाशकमित्याह । कार्येणोत्तरसंयोगरूपेण कृतो यो विरोधो नाशस्तद्वत् कर्मत्वार्थः ॥

४ क्रियाश्च गुणाश्च घट्यन्ते ऽस्मिन्निति क्रियागुणवत् अत्र लक्षणशब्दश्चिन्तयन्तं सामानासमानजातीयव्यवच्छेदकव्यतिरेकिलक्षणविशेषयत्नश्च लक्ष्यते ज्ञेयेति व्युत्पत्तिः

*śānā*) denotes a sign and a particular distinctive property including objects of the same and of different classes according to the force of the etymology. It is discerned (*lalshyite*) by means of this. Accordingly by means of action it is discerned that such and such a thing is a substance and by the possession of qualities substance is discerned as excluded from things of the same and of different classes. The five categories quality &c, [quality, action generality, particularity, and inherence] belong to the same class by reason of the notion of existence, while non-existence is of a different class. Substance, then is different from quality &c, because it possesses qualities. That which is not different from quality &c does not possess qualities as quality &c. And although there is not possession of qualities in a compound substance during its first moment yet opposition to absolute non-existence of qualities is meant to be stated for absolute non existence of qualities is opposed also to antecedent and subsequent non existence of qualities. In like manner the being a coherent cause is a characteristic of the category substance distinguishing it from the [other] six categories. U

Characteristic of  
quality

द्रव्याश्रय्यगुणवान् सयोगविभागेष्वकारणमनपेक्ष इति  
गुणलक्षणम् ॥ १६ ॥

Aph 16 That it has substance as a substratum that it is without qualities and that it is not a cause of conjunctions and disjunctions being unconcerned with them is the definition of quality

<sup>1</sup> Having substance as a substratum because its character

वस्तुतः तत्र क्रियया कर्मणा द्रव्यमिदमिति लक्ष्यते गुणवत्त्वेन च समानासमानजातीयेभ्यो व्यावृत्तं द्रव्यं लक्ष्यते तत्र समानजातीया भावत्वेन गुणादय एव असमानजातीयस्य भाव तेन द्रव्यं गुणादिभ्यो भिन्नं गुणवत्त्वात् यत्र गुणदिभ्यो भिद्यते तत्र गुणवत् यथा गुणादीति । गुणवत्त्वं यद्यप्य द्रव्येणैव व्यतिरिक्तं नास्ति तथापि गुणात्यन्ताभावादिरोधिमत्त्वं विप्रतिषेधं गुणप्रागभावाप्यसंयोगेन गुणात्यन्ताभावादिरोधित्वात् एव समवायिकारणत्वमपि यद्व्यपदेशमेतदकमेव द्रव्यपदार्थस्य लक्षणम् ॥

<sup>1</sup> द्रव्यमाश्रयितुं शीलमस्येति द्रव्याश्रयो एतच्च यद्ये इति गतमत आह अगुणवानिति तथापि कर्मण्यतिव्याप्तिरित्यत आह सयोगविभागेष्वकारणम् ॥

is to inhere in substance But this would apply to substance also, accordingly it is said to be without qualities But this is predicable also of action therefore it is stated not to be a cause of conjunctions and disjunctions U

Characteristic of, *एकद्रव्यमगुण सयोगविभागेष्वनपेक्षकारणमिति कर्म*  
action *लक्षणम् ॥ १७ ॥*

Aph 17 That it abides in one substance is without qualities and is the absolute cause of conjunctions and disjunctions is the definition of action.

\* That which has one substance for its substratum abides in one substance No action has more than one substratum as compound substances and conjunctions and other qualities have more than one substratum V

Similarity of the *द्रव्यगुणकर्मणां द्रव्य कारण सामान्यम् ॥ १८ ॥*  
first three categories

Aph 18 Substance is the common cause of substance quality, and actions.

\* The meaning is that substance quality and action exist in one substance as their coherent cause. A common property of the three is their forming a class existing in substance as a coherent cause U

Continued. *तथा गुणः ॥ १९ ॥*

Aph 19 Likewise quality (is the common cause of substances, qualities and actions)

\* A common property of the three is their forming a class existing in quality as a non-coherent cause. Of substances the non-coherent cause is conjunction Of qualities which are effects

\* एक द्रव्यमाश्रयो यस्य तदेकद्रव्य सयोगादिगुणारब्धानेकाश्रिता तथा किमपि कर्म नानेकाश्रितम् ॥

\* एकस्मिन्नेव द्रव्ये समवायिकारणे द्रव्यगुणकर्मोऽपि यतन्ते इत्यर्थं द्रव्यसमवायि कारणकृत्यतिजातिमत्त्व प्रमाणा साधर्म्यम् ॥

\* गुणासमवायिकारणकृत्यतिजातिमत्त्व त्रितयसाधर्म्यं द्रव्याणां सयोगोऽसमवायि

such as colour taste smell touch number, extension individuality &c the non inherent cause is homogeneous causative qualities Of the qualities of the soul such as intellections &c. the non inherent cause is conjunction with the internal organ The non comherent cause of the qualities of terrene atoms is conjunction with fire The non-comherent cause of actions is slight contact with fire, a blow, gravity, fluidity self resitution conjunction with soul influenced by actions done in a former state conjunction with soul exerting volition &c Sometimes even a single quality originates the three substance quality and action as for instance, conjunction with a ball of cotton possessed of impetus produces action [i e motion] in another ball of cotton and originates a substance consisting of an aggregate of two balls of cotton and the extension of that aggregate Sometimes a single quality originates a substance and a quality e g conjunction which may be described as aggregation independent of impetus with a ball of cotton originates a substance consisting of an aggregate of two balls of cotton and the extension of that substance. U

Effects of action **सयोगविभागवेगानां कर्म समानम् ॥ २० ॥**

Aph १० Action is the common [cause] of conjunctions disjunctions and impetus

1 The action [motion] which is produced in a bow &c produces disjunction of the arrow from the bow and conjunction elsewhere, and impetus in the arrow V

कारण कार्यगुणानां रूपरसगन्धस्पर्शसंख्यापरिमाणपृथक्त्वादीनां सजातीयकारणगुणासमवायिकारणकत्वं बुद्ध्यादीनामात्मगुणानां मनःसयोगसमवायिकारणकत्वं पार्थिवपरमाणुगुणानामग्निसयोगसमवायिकारणकत्वं कर्मणा तु यद्वादिनोदनाभिघातगुणत्वद्वयत्वसंस्कारादृष्टदात्मसयोगप्रत्यक्षदात्मसयोगाद्यसमवायिकारणकत्वं यथापय स्वयमुद्दनीयम् । क्वचिदेकस्यापि गुणस्य त्रयाणां द्रव्यगुणकर्मणामारम्भकत्वं तद्वया वेगवस्तूलपिण्डसयोगस्तूलपिण्डान्तरे कर्म कराति द्वितूलकञ्च द्रव्यमारभते तत्परिमाणञ्च । क्वचिदेको गुणो द्रव्यगुणाधारभते यथा तूलपिण्डसयोग एव वेगानपेक्षप्रचयादयो द्वितूलक द्रव्य तत्परिमाणञ्चारभते ॥

1 व्यतिरेकात् द्रव्योत्पत्तिरसमये कर्मणो भावात् यत् कर्मवयवारम्भकसयोग जन

'D as m lanty be  
tween act on and  
substance

न द्रव्याणां कर्म ॥ २१ ॥

Aph 21 Action is not [a cause] of substances.

Cont n ed

व्यतिरेकात् ॥ २२ ॥

Aph 22 Because it is excluded [from them]

' Because it is—excluded—because of the non existence of action at the time of the production of substance. The action which produces an originative conjunction of constituent parts is destroyed at the time of the production of the substance [constituted by those parts] subsequent to conjunction for conjunction is destructive to disjunction. Nor can it be maintained that action though non existent at the time of its effect from having existed the previous moment is the cause [of the substance so constituted] For after the destruction of a large piece of cloth there is non existence of action in the constituent parts at the moment previous to the production of fragments of cloth. In reality action is not the cause even of a substance depending on an originative conjunction produced by action for it is to be considered that [the substance] is produced otherwise [viz] by conjunction V

Continued

द्रव्याणां द्रव्य कार्ये सामान्यम् ॥ २३ ॥

Aph. 23 Substance is the common effect of substances

यति संयोगस्य सद्भावकत्वेन संयोगोत्तरं द्रव्योत्पत्तिकाले तस्य नाशान्न न च कर्मण का  
र्यकाल-सत्ये ऽपि सत्पूर्ववत्त्ववृत्तित्वात् कारणस्य निराधायकमिति दार्ढ्यं महापटनाशा  
नन्तर यद्यप्यपटाद्युत्पत्तिं पूयवेष ऽपि सद्यप्यवयु कर्मणो भाषात वस्तुतः कर्म क्षान्तिरा  
रम्भकसंज्ञाधीनद्रव्यं ऽपि न कर्म क रण संयोगान्वयासिद्धत्वादिति ध्येयम् ॥

' बहुनामेकस्यारम्भकस्यमुत्पत्त्या इदानीमेकस्मिन् कार्ये बहुनामारम्भकत्वमाह । द्रव्ये  
च द्रव्याणि चेति द्रव्य णि तेषां द्रव्याणां । तत्र द्वाभ्यां तन्तुभ्यां द्वितन्तुरू पटा यदु  
भिरपि तन्तुभिरैकं पट आरभ्यते । नग्नैकतन्तुजो ऽपि पटा दृश्यते यत्रैकनेत्र तन्तुना  
ज्ञानप्रतिपत्त्यो भयत इति चेच सन्नैकस्य संयोगाभावेनासमयाधिकारणाभावात् पटा  
मुत्पत्ते ॥

' Having stated that many things may originate one, [Kanāda] now declares that one product may be originated by many Of substances, i.e. of two or more substances Thus by two threads a piece of cloth consisting of two threads and similarly by many threads one piece of cloth is originated If it be objected that cloth may be seen which is made of one thread, in which the woof and the warp are made of one and the same thread we reply that it is not so, for there can be no cloth produced in this case there being no non coinherent cause, for there can be no conjunction of a single object U

Cont nued

गुणवैधर्म्याच्च कर्मणा कर्म ॥ २४ ॥

Aph 24 Action because of its dissimilarity from quality is not [an effect] of actions

' It has been stated that the similarity between substance and quality is that they originate things of the same class Also this has been denied of actions in the aphorism An action is not effected by another action' This is here repeated U

द्वित्वप्रभृतयः सख्याः पृथक्त्वसयोगविभागाश्च ॥ २५ ॥

Aph 25 Numbers from duality upwards individuality conjunction and disjunction [are originated by more than one substance]

' He states that certain qualities also are originated by more than one substance Here the word individuality means the individuality of two or more objects Accordingly the sense is that numbers from duality to the highest individuality of two of more objects conjunctions and disjunctions are originated by more than one substance V

' दृष्ट्यगुणयोः सजातीयारम्भकत्वं साधर्म्यमुक्तं तत्र कर्म कर्मसार्थं न विद्यते इति सूत्रे कर्मणा कर्मजनकत्वं प्रतिषिद्धमेव सतिद्वानुव्यते इति भावः ॥

' केवास्मिन् गुणानामप्यनेकद्वयारब्धत्वमित्याह । अत्र पृथक्त्वपदं द्विपृथक्त्वादिपरं तथा च द्वित्वादिवारब्धत्वं सख्या द्विपृथक्त्वादीनि सयोगविभागाश्च अनेकद्वयारब्धत्वा इत्यर्थः ॥

असमवायात् सामान्यकार्यं कर्म न विद्यते ॥ २६ ॥

Aph. 26 Action is not the common effect [of several substances] because it does not inhere [in more than one substance.]

' Action is not a common effect originated by more than one, because it does not inhere in two or more. It is established by experience that action is different in different substances

संयोगानां द्रव्यम् ॥ २७ ॥

Aph 27. Substance is the effect of conjunctions.

' One substance consisting of a piece of cloth &c, is the effect of many conjunctions of threads &c U.

' This is to be understood with the exception of the conjunctions of impalpable substances, of those of final wholes, and of those of heterogeneous substances. V.

रूपाणां रूपम् ॥ २८ ॥

Aph. 28. A colour is the effect of colours (more than one)

' The word colour in both places implies also taste, smell, touch, viscosity, intrinsic fluidity, unity, individuality of units, extension, velocity, elasticity and gravity. One colour &c, then, as a complex whole is produced by many colours &c, having become its coinherent cause V.

गुरुत्वप्रयत्नसंयोगानामुत्थेयम् ॥ २९ ॥

Aph 29 Throwing upwards (is the effect) of gravity, volition, and conjunction.

' असमवायात् द्वयैर्यदुपु च समवायेन कर्मणो भवात् सामान्यकार्यम् अनेकार्थं कर्म न विद्यते नास्तोत्तर्यः तथा च प्रतिद्रव्यं भिन्नं भिन्नं कर्म अनुभवसिद्धम् ॥

' यद्वृत्तां तन्त्यादिसंयोगानां पटादिरूपमेकं द्रव्यं कार्यमित्यर्थः ॥

' निःस्पर्शानां द्रव्याणाम् अन्त्यावयविनां विजातीयद्रव्याणाञ्च ये संयोगास्तान् विहायेति द्रष्टव्यम् ॥

' रूपपदे रसगन्धस्पर्शेहसांसिद्धिरुद्रव्यत्येवत्येकरूपकृत्यपरिमाणवेगस्वित्तिस्वापक-गुरुत्वानामप्युपलब्धे तथा च समवायिकारणगतीर्बहुभि रूपादिभिरवयविगतमेकं कार्यते इत्यर्थः ॥

\* Here gravity existing in the hand a clod of earth &c is the instrumental cause, conjunction with soul possessing volitions is the non coinherent cause of the throwing upwards of the hand, the throwing out of the hand is the non-coinherent cause of the throwing upwards of the clod Here also the term throwing upwards is applicable to throwing downwards &c U

\* Gravity in that which is to be thrown upwards volition in the thrower and expulsion of the thrown from the hand—these are the three causes of throwing upwards Hence in the case of action also the existence of more than one cause must be admitted V

**संयोगविभागाश्च कर्मणाम् ॥ ३० ॥**

Aph 30 Conjunctions and disjunctions (are the effects) of actions

\* It might be asked By means of what property is there an inference of supersensual objects such as the courses of the sun the moon &c as there is in inference of fire and other causes from smoke and other effects for an action has no effects? He therefore recalls to mind the previously mentioned effects of actions The word and implies in addition to conjunctions and disjunctions impetus and elasticity V

**कारणसामान्ये द्रव्यकर्मणा कर्माकारणमुक्तम् ॥ ३१ ॥**

Aph 31 In (treating of) causes in general action is said not be a cause of substances and actions

\* अत्र गुरुत्वस्य हस्तलोष्टादिवर्तिनो निमित्तकारणत्वं प्रथम्यदात्मसंगयोः समवायिकारणत्वं हस्तनिष्ठात्वेऽप्यस्य तु हस्तनोदनमसमवायिकारणम् अत्राप्युत्क्षेपणपदमवक्षेपणादावपि लाघवम् ॥

\* उत्क्षेप्यस्य गुरुत्वम् उत्क्षेपे प्रथम उत्क्षेप्यहस्तनोदनञ्च एते च यद्येवोत्क्षेपणहेतवश्चेत् कर्मण्यप्यनेककारणकत्वं निरावाधमिति भावः ॥

\* ननु यथा धूनादिकृपकापेक्षया यस्यादिकारणानामनुमानं तथा श्लोन्धिकर्मणा सूर्यादिवर्तिना केन लिङ्गानुमानं कर्मणः कार्याभावादित्यतः सूत्रोक्तानि कर्मकार्याणि स्मारयन्ति ॥



' By the term 'causes in general,' the section treating thereof is indicated ; therefore in the section treating of causes in general the non-causality of action with regard to substance and action is affirmed, but it is not meant that action is in no way a cause so that aphorism, conjunctions and disjunctions (are the effects) of actions, should be set aside U

## FIRST BOOK, SECOND DAILY LESSON

Causation.

कारणभावात् कार्यभावाः ॥ १ ॥

Aph 1 From non-existence of cause is non-existence of effect.

\* It may be said, In the foregoing daily lesson similarity between the categories, substance, quality, and action, as constituted by the notion of effect and the notion of cause, has been explained. How is this possible? for while the relation between effect and cause is not demonstrated it is like talking about the horn of a hare. To obviate this Kapāda establishes the relation between effect and cause. V.

\* For it is seen that even when earth, a potter's wheel, water

\* कारणसामान्यपदेन तत्त्वकरणमुपलक्ष्यते तेन कारणसामान्याभिधानप्रकरणे दृश्य कर्मणो प्रति कर्मणो कारणत्वमुक्तं न तु सर्वथाप्यकारणमेव कर्मेति विवक्षितं येन संयोगविभागाच्च कर्मणामिति सूत्रं व्याख्येयमिति भावः ॥

\* ननु पृथङ्निष्कृतं कार्यत्वघटितं कारणत्वघटितञ्च साधर्म्यमुक्तं तत्कथं सङ्गच्छते कार्यकारणभावस्यासिद्धत्वेन शशविषाणसमानत्वादित्यतः कार्यकारणभावमेव व्यश्यादयति ॥

\* दृश्यते हि मृच्छकसलिलकुनालमृचादौ समवहिते ऽपि दण्डाभावाद्धटाभावः भूषललादौ समवहिते ऽपि धौजाभावाद्धुराभावः स च दण्डघटयोर्धातुङ्गादौ कार्यकारणभावमन्तरे ऽनुपपन्नः । अन्यथा येमाद्यभावे ऽपि घटाभावः शिवाशकनाद्यभावे ऽप्यनुपपन्नः स्यात् किञ्च घटपटादीनां कादाचित्कत्वमनुभूयते तदपि हेतुफलभावमन्तरे ऽनुपपन्नं न हि किञ्चित्कालमात्रे सति किञ्चित्कालसत्त्वद्वयं कादाचित्कत्व भावानां कारणत्वेनामन्तरेण सम्भवति तदा हि स्वादेयं न स्यादेयं न तु कादाचित्कत्वात् न हि भावो न भवत्येव न व्यतिरेकमिति न व्यक्रमादेव भवति न वा निष्पत्त्यादेव शशविषाणादे भवति किन्तु दण्डधेमादेः सोपाप्यस्यावधेर्घटपटादौ कार्ये दर्शनादवधिस्तु कारणमेव दृश्यं कार्यकारणभावाभावे प्रयुक्तिनिवृत्ती न स्यात् तथा च निरीक्षे जगज्जायेत न ही-  
यज्जायतानमन्तरेण प्रयुक्तिरनिष्टसाधनताज्ञानमन्तरेण निवृत्तिः ॥

a potter's thread &c are brought together from non existence of a potter's staff there is non existence of the pot, and though earth water &c, be brought together, from non existence of a seed there is non existence of a shoot. This relation between the potter's staff and the pot, and between the seed and the shoot is impossible without the relation of cause and effect, for otherwise there would be non existence of the pot also in the case of non-existence of a loom, and non existence of the shoot even in the case of non existence of a fragment of stone &c. Moreover it is observed that a pot, a piece of cloth, and the like exist only from time to time. Thus too would be impossible without the relation between cause and effect, for the temporary existence of things which are, which consists in their being at one time and not being at another, is impossible without connexion with a cause. For in this case (were there no connexion with a cause), a thing might be or not be, but could not be from time to time, since an existing thing is not non-existent nor does it come into existence without a cause, nor does it come into existence fortuitously nor does it come into existence from anything unreal such as the horn of a hare but from a really existing assignable determinant such as a staff or a loom as is seen in effects such as a pot or a piece of cloth. Now the limit or determinant is the cause. Moreover were there no relation of cause and effect there would be no activity or inactivity for in such a case the universe would be desireless since without a knowledge of the means of attaining that which is desired there would be no such thing as activity and without the knowledge of the means of avoiding that which is undesired there would be no such thing as inactivity. U

\* Continued

न तु कार्यभावात् कारणाभावः ॥ २ ॥

Aph 2 But there is not from non existence of effect non existence of cause

' If there were not a restriction in the relation between cause and effect, it would follow also that if the effect should not exist the cause would not exist. The rule is not that non-existence of effect results in non-existence of cause, but that non-existence of cause results in non-existence of effect. Therefore the practical application of this introductory section of two aphorisms is that persons desirous of emancipation are concerned in non-existence of birth for the sake of non-existence of pain in non-existence of activity for the sake of non-existence of birth in non-existence of faults for the sake of non-existence of activity, in the cessation of false knowledge for the sake of non-existence of faults and in forming a mental presentation of the soul for the sake of cessation of false knowledge U

General ty and  
particularity

सामान्य विशेष इति युद्धपेक्षम् ॥ ३ ॥

Aph 3 Generality and particularity both depend upon intellection

' After the enunciation and definition of the first three categories he now states the definition of the category generality formerly enunciated. Generality is twofold highest and not highest. The highest is being, the not highest is substantiality &c, contained under being. The distinguishing property of generality and particularity is intellection. Extensive intellection is that of generality exclusive intellection is that of particularity

' Generality is the highest and particularity the not highest

१ यदि कार्यकारणभावनियमो न भवति तदा कार्याभावादपि कारणाभावात् स्यात् कार्याभावात् कारणाभावात्प्रत्यतन्त्र कारणाभावास्तु कार्यभावात् प्रति तन्त्र तेन दुःखाभावाद्ये क्लेशाभावाद्ये क्लेशाभावाद्ये प्रवृत्त्यभावाद्ये तदर्थस्य दोषाभावाद्ये तदर्थे मिथ्याज्ञाननियुक्तये तदर्थे स्वात्मसाक्षात्काराय मुमुक्षुणा प्रवृत्तिः प्रयोजनमोषोद्धातिकस्याप्यस्य द्विसूत्रप्रकरणस्य ॥

२ पदार्थत्रयोदशतत्त्वज्ञानान्तरमिदानीमुक्तिद्वयस्य सामान्यपदार्थस्य लक्षणमाह । सामान्यं द्विविधं परमपरञ्च तत्र परं सत्ता अपरं सत्ताध्याप्य दृष्यत्वादि तत्र सामान्यस्य तद्विशेषस्य च लक्षणं युद्धरेव । अनुवृत्तयुद्धि सामान्यस्य व्यावृत्तयुद्धिर्विशेषस्य ॥

३ सामान्यं परं विशेष अपरं सामान्यम् इति द्वययुद्धपेक्षं युद्धिरेवज्ञानलक्षणं यस्य तत् तया च सामान्यं द्विविधं परमपरञ्च तत्र परसामान्यं सत्ता दृष्यत्वादिकन्धपरसामान्यं

generality Accordingly there are two kinds of generality That is dependent upon intellection which has intellection for its characteristic. Generality then is twofold highest and not highest The highest generality is being the not highest generality is substantiality &c The distinguishing property of the highest and not highest kinds of generality is intellection the intellection of extensiveness being the characteristic of generality i e of highest generality and the intellection of non extensiveness the characteristic of particularity (i e of not highest generality) Extensiveness is existence in many places non-extensiveness is existence in few places. Being therefore is the highest because it exists in more places than any other universal and the classes substantiality &c. are not highest because they exist in fewer places than the notion of earth &c so that generality or the highest and particularity or the not highest universals are not absolute but relative to intellection The following hindrances to universality are enumerated by the Nyaya teachers Indivisibility of the individual identity confusion infinite regression loss of form and absence of connection are the aggregate of things preventing universality Thus the notion of ether is not a class because it exists only as one individual The notions of a pitcher and a water pot are not two universals because there are neither more nor less individuals under either The notions of matter and form are not one universal because of the

तत्र सामान्यविशेषयोः परापरयोर्लक्षणं बुद्धिरेव अनुवृत्तत्वबुद्धिः सामान्यस्य व्यावृत्तत्व बुद्धिर्विशेषस्य लक्षणम् अनुवृत्तत्वम् अधिगम्येष्टवृत्तित्वं व्यावृत्तत्वमस्येष्टवृत्तित्वं तृया च सत्तायाः सर्वसामान्यापवादोऽधिगम्येष्टवृत्तित्वात् परत्वमत्र द्रष्टव्यादिज्ञातस्तु सत्ता येनैवा न्यूनदेशवृत्तित्वादपरत्व एयिवीत्याद्यपेक्षया अधिगम्येष्टवृत्तित्वात् परत्वमपीति परत्वरूप सामान्यत्वम् अपरत्वरूप विशेषत्वञ्च न नियतं किन्तु बुद्ध्यपेक्षमिति । जाति बाधका उक्ता न्यायाचार्ये व्यक्तरभेदस्तुल्यत्वं सङ्कोचोऽन्यथास्थितिः । रूपद्वानिरसस्य न्योः जातिबाधकसङ्गो हति । तत्रैकव्याक्तकत्वादाकाशत्व न जाति अन्यनानातिरिक्त व्यक्तिकत्वाद् घटत्व फलसत्त्वञ्च न जातिद्वय परस्परान्यन्ताभावसमानाधिकरणयोरक्त व्यक्तिसमाधयेन सङ्कोचे भूतत्व मूर्तत्वञ्च न जाति अनवस्थाभावात् सामान्यत्व न जाति विशेषत्व व्यावृत्तत्वभावस्य रूपद्वानिविशेषत्वजातिबाधिका समवायसम्बन्ध भावात् समवायस्य न जाति समवाये समवायान्तरस्वीकारे नवस्थाप्रसङ्गात् ॥

confusion pervading the one individual by reason of two common substrata of absolute mutual non-existence. Generality is not a universal for if so there would be a regress to infinity. The notion of particularity is prevented from being a universal by loss of form for particularity is naturally exclusive. The notion of co-inhesion is not a class because of the non-existence of connection by co-inhesion, for from the assumption that co-inhesion inheres in anything else a regression to infinity would follow. V

Cp the Muktaṭī on Bhāṣya parichchheda 8. 'The characteristic of generality is co-inhesion in more than one together with eternity. It is said 'Together with eternity because co-inhesion in more than one belongs also to conjunction &c. It is said 'In more than one because co-inhesion together with eternity belongs also to ether, to extension, and the like.

Existence is universal भावो ऽनुपलब्धेव हेतुत्वत् सामान्यमेव ॥ ४ ॥

Aph 4 Existence is general only for it is a cause of extensive intellection.

\* Existence—being—[is general] because it is a cause of extensive intellection—of the notion of existing in many places the word only (eva) excludes the notion of existence in few places. V

द्रव्यत्व गुणत्व कर्मत्वञ्च सामान्यानि त्रिणिषाश्च ॥ ५ ॥

Aph 5 The essences of substance quality and action are general and particular.

\* The particle and (cha) implies in addition the notions of earth &c the classes contained in substance the notions of

1 सामान्यमिति । तत्त्वज्ञानं नित्यत्वे सत्यनेकमयतत्त्वम् । अनेकसमेततत्त्वमप्येवाद्यादीनामप्यस्यत उक्तम् । नित्यत्वे सतीति । नित्यत्वे सति समग्रतत्त्वगणपरिमाणादीनामप्यस्यत उक्तम् अनेकमिति ॥

\* भावः सत्ता अनुपलब्धिर्धर्मकदेशयुक्तित्वमुपलब्धेतुत्यात इत्यकारणात्पदेष्वनित्ययुद्धिष्यच्छेदः ॥

\* चकार एष्यतीत्यादीनि द्रव्यगतज्ञातो कर्तव्यादीनि गुणगतज्ञातो उत्प्रेषणत्यादीनि कर्मगतज्ञातो समुच्चिनोति ॥

colour &c the classes contained in quality, and the notions of throwing upwards &c, the classes contained in action U

अन्यत्रान्त्यभ्यो विशेषेभ्यः ॥ ६ ॥

Aph 6 With the exception of the ultimate particulars

1 The words general and particular [in the preceding aphorism] are to be understood with the exception of those particulars that are said to exist as eternal substances. According to the teachers [of this system] they are ultimate, because they exist in the end or conclusion [of the division of a compound substance] and there is [then] nothing further which causes non extensive conception. According to the authors of the Vṛtti they are ultimate because they exist at the end or conclusion of production and destruction, and are ultimate particulars because they exist in eternal substances. For those particulars only are causes of non-extensive conception, and are not at the same time general in their character U

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता ॥ ७ ॥

Aph 7 That is existence from which [there arises the conviction] with respect to substances qualities and actions, that they are existent

Existence is not identical with substance &c

द्रव्यगुणकर्मभ्यो ऽयान्तर सत्ता ॥ ८ ॥

Aph 8 Existence is something different from substances qualities, and actions

1 It might be said, Existence is not apprehended by means

1 अन्त्या विशेषा नित्यद्रव्यशून्यो ये ऽभिहिता. सान् यज्जयित्वा सामान्यविशेषाभिधानमित्यर्थः । अन्ते स्थिताने भवन्तीत्यन्त्या यतो न व्यायतकान्तरमस्तीत्याचार्याः उत्पादविनाशयोरन्ते स्थिताने भवन्तीत्यन्त्या नित्यद्रव्याणि तेषु भवन्तीत्यन्त्या विशेषा इति श्रुतिकृतः । ते हि विशेषा एव व्यायुक्तियुद्धिदेवयो न तु सामान्यरूपा अपीति ॥

2 अन्नु द्रव्यगुणकर्मभ्यः पृथग्भावेन सत्ता नानुभूयते ऽतो द्रव्याद्यन्यतममेव सत्ता यतो हि यद्यपि भवति सत्ता भेदेनानुभूयते यथा घटः पटात् न च सत्ता तेषां भेदेनानुभूयत इति तदात्मिकेवेत्यत्र आह ॥ द्रव्यादपेरानुगताः सत्ता चानुगता । तथा च अन्नु यत्तत्त्वानुगतत्वनववर्णयिषुद्रव्यमाध्यासेन तेषां भेदस्य सिद्धत्वात् ॥

like existence is declared to be distinct from substances qualities, and actions on account of its existence or co-inhesion in qualities only U

### सामान्यविशेषाभावेन च ॥ १४ ॥

Aph 14 Also by the non existence [in it] of generality and particularity

<sup>1</sup> He states another distinction If the universal in quality were not something over and above substances qualities and actions, it would then be apprehended as constituting a class contained under one or other of the universals substance quality, or action U

The essence of action.

कर्मसु भावात् कर्मत्वमुक्तम् ॥ १५ ॥

Aph 15 The essence of action is explained from its existence in actions

<sup>2</sup> He states the distinction of the universal in action from substances qualities and actions The essence of action is also explained, like existence to be another class distinct from substances qualities, and actions on account of its existence or co inhesion in action only U

### सामान्यविशेषाभावेन च ॥ १६ ॥

Aph 16 Also by the non existence [in it] of generality particularity

<sup>3</sup> If the essence of action were identical with substances &c the generality and particularity of substances &c, would inhere

<sup>1</sup> भेदकान्तरनाष्ट । यदि द्रव्यगुणकर्मभ्यो गुणत्वमतिरिक्तं न भवेत्तदा द्रव्यत्वगुणत्वकर्मत्वतदवान्तरजातिमत्तया उपलभ्येतत्यर्थः ॥

<sup>2</sup> द्रव्यगुणकर्मभ्यो भेदक कर्मत्वम्याह । कर्मत्वेन भावात् समवायात् कर्मत्वमपि जात्यन्तर द्रव्यगुणकर्मभ्यो भिन्नमुक्तं सत्तावदित्यर्थः ॥

<sup>3</sup> कर्मत्व यदि द्रव्याद्यात्मकं भवेत्तदा द्रव्यत्वाद्रिसामान्यविशेषस्तत्र समवेपादित्यर्थः । सेवमेकाकारा चतु मृची सत्ताद्रव्यत्वगुणत्वकर्मत्वानां चतसृणां जातीनां द्रव्यगुणकर्मभेदप्रतिपादनाय एकप्रकरणेनोक्तत्वप्रथेयम् ॥

an it It is to be understood that these four aphorisms alike in form [viz 10, 12, 14 16] are stated in one section to explain the distinction from substances qualities, and actions, of the four universals existence substantiality the universal in quality and the universal in action U

Existence is one

सदिति लिङ्ग विशेषाद्विशेषलिङ्गाभावाच्चेकोभा -  
घः ॥ १५ ॥

Aph 17 Because of the non particularity of the property of being, and of the non existence of a particular property therein there is [only] one existence

1 A conception in the form of being or the applicability of that word is the property of existence This conception is common, without distinction in regard to substances qualities, and actions Hence existence or being abides in them as only one For otherwise either being would not exist, or they would not exist, for existence is in the same number of individuals as substance &c Because of the non existence of a particular property —the meaning of this is that from the non-existence of a property or ground of inference in particularity or distinction there is no distinction For there is no particular property in existence like the particular property or distinction of extension of length and shortness in the case of the inference, 'That is the selfsame lamp U

## SECOND BOOK, FIRST DAILY LESSON

Qualities of earth रूपरसगन्धस्पर्शवती पृथिवी ॥ १ ॥

Aph 1 Earth is possessed of colour, taste, smell and touch,

1 सदित्वाकारकं ज्ञानं यद्व्यपयोगो वा सत्ताया लिङ्ग तच्च द्रव्यगुणकर्मसु सामा नमशिशिष्टं तेन भाव्य सत्ता यद्व्यप तेषु धर्तते अन्यथा द्रव्यत्यादिभिस्तु न्यव्यक्तिभूतया क्ता वा न स्यात् तानि वा न स्युः विशेषलिङ्गाभावाच्चेति विशेषो भेदस्तत्र यत्लिङ्ग मनुमान सदभावाच्च न भेद इत्यर्थः । भवति हि स एवाय दीप इत्यनुगमस्तत्र यथा विद्येवलिङ्ग दीर्घह्रस्वम्यादिपरिमाणभेदभावाच्च विशेषलिङ्ग नास्तीति भावः ॥



<sup>1</sup> The colour of the earth is of many kinds blue yellow &c Hence the characteristic of possessing universality contained under the universality of substance and being the general substratum of blue colour So also there is in the earth taste of various kinds pungent astringent &c Hence the characteristic of possessing a universality contained under the universal existence and being the general substratum of pungent taste In like manner by the substitution of the words 'astringent &c, other characteristics are to be inferred Smell is of two kinds fragrant and unfragrant Hence the characteristic of possessing a universality contained under the universal substantiality and being the general substratum of smell Thus too it will be seen that the notion of substance is a substratum of classes which are substrata not general of qualities which are substrata general or not general of odour It must not be objected that as smell and taste are not observed in a stone &c both these qualities are not invariably present For even though smell and taste accidentally be not observed in it they are observed in its ashes The self same particles which were originally constituent of the stones are also originally constituent of its ashes Therefore the presence of these attributes is not merely occasional If it be asked How then is a breeze fragrant and water mixed with Karavella [a kind of gourd] bitter? This is no objection for the taste and smell of those are conditions produced by

<sup>1</sup> रूप नीलपीताद्यनेकप्रकारं पृथिव्या एव । तथा च नीलरूपसमानाधिकरणद्वय-  
त्वव्याप्यजातिमत्त्वं लक्षणम् एव रसं कटुकपाषाणद्वयनेकप्रकारकं पृथिव्यामेव तथा च  
कटुरससमानाधिकरणद्वयत्वव्याप्यजातिमत्त्वं लक्षणम् एव कषयादिषट्प्रक्षेपणं लक्षणा-  
न्वहनीयानि । गन्धो द्विविधः सुरभिरसुभिश्च तथा च गन्धसमानाधिकरणद्वयत्वव्याप्य-  
जातिमत्त्वं लक्षणं तथा गन्धसमानाधिकरणगन्धसमानाधिकरणगुणासमानाधिकरणना-  
स्यधिकरणद्वयत्वं द्रष्टव्यम् । न च पाषाणादीं गन्धरसयोरननुभवात् तदाव्यापकमिदं  
सुभयमपीति वाच्यं तदापाततो गन्धरसयोरननुभवोऽपि तदीयभस्मसु तदुपलम्भात् न  
एवाथयथा पाषाणारम्भकास्त एव तद्वत्स्मारम्भका श्रपीति नाव्याप्तिः कथं तर्हि सुरभि-  
समीरणं तिलं कारवेल्लजलमिति प्रतीतिरिति चेन्न पृथिव्यापाधिरस्यात् तयोर्गन्ध-  
रसयोः स्वयौष्यनुष्णाशीतं पाकजं पृथिव्यामेव तथा च पाकजस्यसंसमानाधिकरणद्वय-  
त्वव्याप्यजातिमत्त्वं लक्षणम् पाकजत्वञ्च विद्येयान्तरव्याप्तं पृथिव्योऽस्यैव एव विद्येयान्तर-  
रस्य शिरीशस्यङ्गीमुमुमादीं स्फुटविरसैः स्फुटतरम् ॥

the earth There is a touch in the earth, neither hot nor cold, but temperate Hence the characteristic of possessing a universality contained under the universal substance and being the general substratum of the feeling of temperate warmth Temperate warmth may be clearly explained by another description, that it is the touch of the earth, another description is clearer, viz, that it is a species of touch residing in the flowers of the Śirīśa, Lavangī &c. U.

Qualities of water रुपरसस्पर्शवत्य आपो द्रवाः स्निग्धाः ॥ २ ॥

Aph 2 Water is possessed of colour, taste, and touch and is fluid and viscid

<sup>1</sup> In water the colour is white, the taste sweet, the touch cold, the fluidity natural Thus in the aphorism on water by the enumeration of five qualities, five characteristics of water are implied by the sage The characteristics of water are that it is a class preceptibly contained under the universal substance and existing in possession of colour not the general substratum of bright and white but the general substratum of blue colour It is a class

<sup>1</sup> जले रूपं शुद्धं रसो मधुरः स्पर्शः शीतः द्रव्यत्व सामिद्धिकं तथा च जनसूत्रे पञ्चाङ्गं गुणानामुपादानात् पञ्चैव जलतत्त्वानि मुनेरभिप्रेतानि । तथा च नीलसमानाधिकरणमास्त्ररुक्कासमानाधिकरणरूपवद्वृत्तिद्रव्यत्वसाक्षाद्वाप्यजातिमत्त्वं तित्ताद्युत्तिभुरवृत्तिद्रव्यत्वसाक्षाद्वाप्यजातिमत्त्वं शीतस्पर्शवत्त्वं सामिद्धिकद्रव्यत्ववत्त्वं स्नेहवत्त्वमित्येतानि लक्षणानि जलस्येति भावः । हिमकरकादौ यदि न सामिद्धिकद्रव्यत्वं तदा सां मिद्धिकद्रव्यत्ववद्वृत्तिद्रव्यत्वव्याप्यजातिमत्त्वं विप्रलम्ब्यम् । सत्रयोदकानिन्दीजलादी यान् नीलोपलब्धिः सा आशयोपाधिकी भान्तिरेव विद्यति विलेपे तस्यैव धवलिमोपलब्धेः यद्यपि जले कोऽपि रसो नानुभूयते तथापि हरीतक्यादिकषायद्रव्यभक्षणानन्तरं जनमाधुर्यमनुभूयते एव तस्य तद्गुञ्जकत्वात् । सूर्यकरादिभूयोगाज्जले यदुष्णस्पर्शः प्रतीयते सापि सूर्यकरादेरेव यद्यपि हिमकरकादौ द्रव्यत्वं नानुभूयते इति मतं तस्य जले न्तर्भावः सम्मयति तथापि उष्मणा विलीने तत्र जलस्य प्रत्यक्षसिद्धमेव दिव्यतेजःसंयोगात् तत्र द्रव्यत्वप्रतिरोधः काठिन्यप्रतीतिस्तु तत्र भान्तिरेवेति मुक्तावलीकारः । केचित्तु दिव्यतेजःसंयोगात् जलपरमाणुभ्यां द्व्यणुकं तत्र त्रसरणैरादिकं क्रमेण हिमादौ जायते तादृशद्व्यणुकादिकञ्च द्रव्यत्वरहितं कठिनमेवेति हिमादौ काठिन्यप्रतीतिर्न भान्तिरित्याहुः । सैहस्तु जनस्य एतादावपि तदुपलम्भरुजलस्यैव सैहः तत्परुषाञ्च एतादेवैह नानुकूलत्वं सक्तुसिकतादौ पिण्डीभाषणपरं सङ्ग्रहनामकः सयोगविशेषो द्रव्यत्वसहितस्यैह कारित एव द्रव्यत्वमात्रकारितस्यैव काचकाञ्चनद्रव्यादिव तदुत्पत्तेर्नापि सैहमात्र कारित धनीभूतघटादिभिरपि तदुत्पत्तिप्रसङ्गात् ॥

perceptibly contained under the universal substance existing as something sweet and not existing as something bitter. It is possessed of cold touch, of *intrinsic fluidity* and of *viscosity*. If there is no natural fluidity in ice, hail, &c., it must be understood that they belong to a class included under the universal substance and existing in the possession of *intrinsic fluidity*. The observation of blue colour in the sea, the water of the Kāṇḍī (Yamunā) &c., is an illusion produced by the conditions of the substratum, for when it is tossed into the air it is perceived to be white. Though no taste be perceived in water, yet after eating astringent substances such as yellow myrobalan, sweetness is observed in water, for it is distinguished by that [taste]. The hot touch which appears in water through conjunction with the sun's rays &c., belongs properly to the sun's rays &c. Though it might be asked, inasmuch as fluidity is not perceived in ice, hail &c., how it is possible that it should be contained in water yet when the ice hail &c., are melted with heat, it is proved sensibly to be water. The author of the *Muktāvalī* maintains that its fluidity is not derived from conjunction with celestial light, but the appearance of solidity is in those cases an illusion. But some contend that through conjunction with celestial light there are produced in ice &c., successively from aqueous atoms an aggregate of two atoms, an aggregate of three atoms and so forth, and that such aggregates of two or more atoms are destitute of fluidity and solid and that accordingly the appearance of solidity is not an illusion. There is also viscosity in water, and that of clarified butter and the like is the viscosity of the water which is one of the ingredients. It is through the excess of this that clarified butter &c. is highly inflammable. That kind of conjunction which is called agglomeration, and which consists in meal, sand &c., becoming globular, is caused by viscosity accompanied with fluidity. Were it caused by fluidity alone, it would be produced from the fluidity of glass, gold &c. Nor is it produced by viscosity alone for then it would follow that it would be produced also by thickened clarified butter &c. V

Q all s of light

तेजो रूपस्पर्शवत् ॥ ३ ॥

Aph 3 Light has colour and touch



1 Light [or heat] is possessed of luminous colour and touch.

If it be objected Luminousness is the giving of light to other bodies and such colour is not found in heat or in such light as in exists in gold in a frying pan or in water White colour is nowhere found in these nor is a hot feel found in moonlight or gold How then is this so ? We reply that it may be inferred that luminous colour exists in heat &c because they are light If it be said Luminosity is not proved to exist in these by their own colour we reply that it is inferred from their possessing a hot feel If it be asked How is the luminosity [proved to exist in gold?] We reply that it will be explained that it is because it is inferred to be light from its being a distinctive substratum of fluidity which is produced but not destroyed by the closest conjunction with fire and that the existence of light in a frying pan &c is inferred from the possession of heat to the touch For light is of four kinds that in which colour and touch predominate as sunlight, that in which colour predominates and touch does not as moonlight that in which neither colour nor touch predominates as the eye that in which colour does not, but touch does predominate as the hot season and light as existing in water, a frying pan and the like U

With respect to the relation between light and heat cp

1 रूपभास्वरस्पर्शघोषास्तद्वृत्तेज इत्यर्थः । ननु भास्वरस्य प्रकाशकत्वं तादृशञ्च रूपं नोपपन्नं न वा चामीकरस्य भज्जनकपालस्य धारिस्य वा तेजसि । शुक्लञ्च रूपमुक्तं न क्वापि उष्णञ्च स्पर्श न चान्दे न वा चामीकरे तत् कथमेतदिति चेन्न उपपत्तिरिति चेन्न तदनुमानात् । तैजस्यमेव तत्र स्वरूपासिद्धमिति चेन्न उष्णस्पर्शवत्त्वेन तदनुमानात् चामीकरे कथमिति चेत् तत्र भास्वरस्यभावे ऽपि अत्यन्तानलसंयोगेनानुच्छिद्यमानजन्यद्रवत्वाधिकरणत्वेन व्यतिरकिणा तेजस्यानुमानादिति घट्यमाणात्वात् भज्जनकपालादिनिष्ठे घोषास्पर्शवत्त्वेन तजस्यानुमानात् । चतुर्विधं हि तेज किञ्चिदुद्भूतरूपस्यैव यथा तैरादि किञ्चिदुद्भूतरूपस्यैव यथा नयनम किञ्चिदनुद्भूतरूपस्यैव यथा निदाघ धारिभजनकपालादिवत्तज्ज ॥

Muktārāṇi on Bhāṣā parichekheda : 40 ' Heat is a particular class existing in touch and is known by perception So also light is a particular class which is the inherent cause of the feeling of generated heat It is not to be maintained that the possession [by light] of a hot feel cannot be predicated of the rays of the moon &c, for heat exists there too but is not recognised because it is overpowered by the touch of the water which they contain In like manner it is not recognised in the brilliance of a gem because it is overpowered by an earthy feel, nor in the eye &c because it does not there predominate

Quality of air      स्पर्शवान् वायु ॥ ४ ॥

Aph 4 Air is possessed of touch

' We are here to understand a touch that is neither temperate nor hot nor cold A touch of a different class belonging to the air is understood The possession of such a heterogeneous touch is the characteristic of air and the heterogeneity of the touch of the air is known by perception. V

Ether      त आकाशे न विद्वन्ति ॥ ५ ॥

Aph 5 Those [qualities] do not exist in ether

' Those [qualities] colour taste smell and touch do not exist in ether The appearance in ether of whiteness like that of coagulated milk is an illusion caused by the whiteness of the rays of

१ उष्णत्वं स्पर्शानद्यो जातिविशेषं प्रत्यक्षमिदम् । इत्यत्र अन्येषां स्पर्शसमयाधिकारणतायच्छेदकं तेजस्य जातिविशेषः । न चोष्णस्पर्शस्य चन्द्रकिरणादायव्याप्तमिति दाक्ष्यम् । तत्रापि श्रोत्रास्य भ्रमत्वात् । किन्तु तदन्तर्जातिजनस्पर्शेनाभिभवाच्च नु रादौ चानुभूतत्वादप्ययम् ॥

२ अत्र स्वर्गो आकाशोऽनुष्णाशीतो वाह्यं तेन वायवीयो विजातीयस्पर्शो लभ्यते तथा च तादृशविजातीयस्पर्शस्त्वयं वायुलक्षणं धेजात्यं तु वायुस्पर्शं प्रत्यक्षमिति ॥

३ ते रुपरसगन्धस्पर्शा आकाशे न सन्तीत्यर्थः । दधिधवलमाकाशमिति प्रतीतिं नु सूर्यकरधवलमेषाधिजी भान्तिरेव नीलं नम इति प्रतीतिरपि सुमरीर्दक्षिणदिगाद्यस्य तस्यन्दनीलमप्यधिरस्य नीलमप्यधिरणी भान्तिरेव कश्चित् सुदूरगतस्य परावर्तमानस्य च सुप्त स्वमालकस्य नीलनिकाशतनात् तदन्तर्नीलरूपधिरणी तादृशप्रतीतिरित्याहुस्तत्र विद्वन्नुत्तरनवनानामपि तथाप्यत्रमादिति सङ्क्षेपः ॥

the sun The appearance also of blueness in the sky is an illusion occasioned by the blueness of the sapphire peak situated on the south side of mount Meru Some maintain that this appearance is occasioned by the blueness of the pupil of the eye from the eye's falling upon its own pupil after travelling to a distance and returning This is not the case for those whose eyes are tawny have the same perception V

सर्पिर्जंतुमधूच्छिष्टानामग्निसयोगाद्द्रवत्वमद्विः सामा-  
न्यम् ॥ ६ ॥

Aph 6 The fluidity through conjunction with fire, of clarified butter, lac, and wax is common to them and water

<sup>1</sup> The fluidity which belongs to clarified butter &c, is due to a special cause, the conjunction of them with fire and is not intrinsic Such intrinsic fluidity is the characteristic of water Only fluidity is common to earth and water, not natural fluidity Hence there is not too much asserted U

<sup>2</sup> The fluidity of clarified butter &c. which is due to a special cause, is like the intrinsic fluidity existing in water, because the class constituted by the universal fluidity exists in both, but there is in clarified butter &c no possession of natural fluidity Fluid in the aphorism on water (II 1 2) has the special meaning of natural fluidity Accordingly there is no discrepancy V

अयुसीसलोहरजतसुवर्णानांमग्निसयोगाद्द्रवत्वमद्विः सा-  
मान्यम् ॥ ७ ॥

Aph 7 The fluidity, through conjunction with fire of tin, lead iron silver, and gold, is common to them with water

<sup>1</sup> सर्पिरादीना यदद्रवत्वमस्ति तदग्निसयोगाच्चिमित्तात् नतु सासिद्धिकं तादृशञ्चा  
या लक्षणं द्रवत्वमात्रन्तु पृथिव्या अग्निं सामान्यं न तु सासिद्धिकं द्रवत्वमपीति ना  
तिव्याप्तिरित्यर्थः- ॥

<sup>2</sup> एतादीना यच्चैमित्तिकं द्रवत्वं तज्जलगत्तसासिद्धिरुद्रवत्वतुल्यं द्रवत्वत्वज्ञातेषु  
यत्र सत्त्वान् सासिद्धिकद्रवत्वं तु एतादिषु नास्ति जलमूत्रासुद्रवपदं सासिद्धिरुद्रवत्व  
विशिष्टपरमिति नास्तद्वतिरिति भावः ॥

By the use of the plural number of the word gold white copper, copper, brass quicksilver, &c. are implied The explanation of this aphorism is to be understood as similar to that of the former V

विषाणी ककुद्भान् प्रान्तबालधिः सास्त्रावान् इति गोत्वे  
दृष्ट लिङ्गम् ॥ ८ ॥

Aph 8 That she has horns a hump a tail hairy at the extremity and a dewlap is the received mark of being a cow

As in the case of the universal cow the marks of possessing horns &c. are generally received or universally assumed means of proof, so with respect to air the mark of touch &c. is also the means of proof This is the inner meaning of this and the following aphorism In the former of these aphorisms in the mention of the cow having horns the verb to be is implied Accordingly a particular kind of horn not common to the buffalo is understood and this is a mark of being a cow as also is the possession of a hump If it has a tail hairy at the extremity—according to the derivation ‘the hair is situated at the extremity in this’ a peculiarity of the body, constituted by the tail is asserted That is a particular cow with a tail hairy at the extremity, whose tail is hairy and particularly so at the extremity With respect to the tail of the sheep &c, there is not hairiness at the extremity for the whole tail is hairy

सुवर्णानामिति दन्तुयचनेन कास्यतामयितलपारदादीनामप्युपगृह । व्याख्यान  
स्वास्त्य सूत्रस्य पूर्वपदेव बोध्यम् ॥

यथा गोत्वे विषाणित्वादीनि लिङ्गानि सामान्यतो दृष्टानि लोकसिद्धानि प्रमा  
यानि तथा अतीन्द्रिये वाचो स्वर्गादीनि लिङ्गान्यपि प्रमायानीति सूत्रद्वयनिर्मुक्तार्थः ।  
तत्र प्रथमसूत्रे विषाणीति प्रशसायामस्त्यर्थः प्रत्यय तेन च महिषादिव्याधत्ते विषाण  
विशेषो लभ्यते स च गोत्वे लिङ्गम् एव ककुद्भानि । प्रान्ते बालधिरिति अन्ते बाला  
आधीयन्ते स्मिन्निति स्पृष्टत्वा पुच्छरूपाद्विशेषो उच्यते प्रकृटेऽन्ते बालधिरित्य स  
प्रान्ते बालधिरितिपिण्डः संपादिपुच्छे तु सामान्येन बालमपत्वावान्ते बालधित्य महिषा  
दिपुच्छे प्रलम्बत्वादिरूपप्ररूपभावात् पुच्छविशेषो गोत्वे लिङ्गम् साक्षा गलकम्यन्ते त  
दुक्ता गोत्वे लिङ्गम् विषाणीत्वादिव्ययद्वारविषयतायच्छेदकम् इति शब्देन परामर्शने  
तत्रापि प्रयोगः अथ गोविषाणविशेषप्रत्ययात् ककुद्भान्तात् पुच्छविशेषप्रत्ययात् सास्त्रावन्त्या  
द्वा पूर्वानुभूतगोविषयवदिति ॥

As there is nothing remarkable on account of pendulousness &c in the tail of the buffalo &c a peculiarity in the tail is a mark of being a cow. The dewlap is a particular formation in the neck the possession of which is a mark of the class cow. By the word 'it' is pointed out the distinctive attribute of being an object commonly known by the possession of horns &c. The practical cognition is 'This is a cow because it possesses horns a hump a particular kind of tail or a dewlap' as was the case with particular cows formerly observed. V

1 As with respect to the universal cow the horns &c are properties [mark] recognised as predicable of the whole class [known to pervade it], so also the properties [marks] of air and the other five supersensible substances [viz ether, space time soul and the internal organ] recognised generally come to be a means of proof. U

Existence of air proved **स्पर्शश्च वायोः ॥ ९ ॥**

Aph 9 Also touch is [a mark] of air

1 Having stated the validity of [this form of] inference which effects the requirements of common life he proves by it the existence of air. The word mark is to be supplied. The particle and implies also sound wafting and agitating. The sense of the aphorism is therefore that the existence of the air is inferred from a heterogeneous touch from the rustling of leaves &c from the wafting aloft of grass cotton &c and from the agitation of branches &c. V

Its properties invisible **न च दृष्टानां स्पर्श इत्यदृष्टलिङ्गे वायुः ॥ १० ॥**

Aph 10 And it is not the touch which belongs to visible things therefore air has an invisible mark

1 यथा गोल्य प्रति विषाणादीनि लिङ्गानि गृह्येतद्व्याप्तिकानि तथा स्तोन्द्रियथा व्यादिदृश्यवच्चलिङ्गान्यपि सामान्यतो दृष्टानि प्रमाणभायमासादयन्तीति भावः ॥

2 इयं लोकवातानियोक्तस्यानुमानस्य प्रामाण्यमुक्त्या अनुमानेन वायु साधयति । लिङ्गमित्यनुपपद्यते चकार शब्दधृतिरूपान् समुच्चिनोति तथा च विज्ञातोपसर्ग्येन पर्णादिशब्देन नभसि दृग्गुणत्वादीनां धत्वा शाखादीनां कस्येन च वायुरनुमीयते इति भावः ॥



' Thus touch which is made the ground of inference does not belong to earth, water, and light which are visible for it is unaccompanied with colour Accordingly, since it must be inferred that this touch has some substratum, air has an invisible mark or a mark that is observed generally, and is ascertained to exist from the force of the properties of the ground of the inference U

' That touch from which as being its substratum, air is inferred [to exist] does not belong to visible things viz, earth water, and light For this reason air has an invisible mark It has, as being a substratum a mark which is not visible, wherefore the resultant sense is that air has for its mark a touch which does not exist in visible things V

Air a substance

अद्रव्यवत्त्वेन द्रव्यम् ॥ ११ ॥

Aph 11 It is a substance because of its not inhering in any substance

' That of which a substance is the substratum is said to inhere in that substance, that of which a substance is not the substratum does not inhere in a substance The sense is that air is not inherent in any substance Accordingly the substance air has like ether, an atomic characteristic For all other categories inhere in substance, and inherence belongs to all except the eternal substances, for according to this explanation, since a combination of two atoms is originated by primary atoms the material

१ अथ स्पष्टं य मल क्रियते स दृष्टाना एचिव्यप्तेजसा न भवति कृपासहचरत्वात् तथा घाय स्पष्टं यद्विद्वद्विद्यत इत्यनुमेयमित्यदृष्टलिङ्ग सामान्यतो दृष्टलिङ्गेऽपि वायु पञ्चधर्मतायलादायात इत्यर्थ ॥

२ येन स्पष्टेन वायुरधिकरणतया अनुमीयते स स्पष्टो न दृष्टाना एचिव्यप्तेजसाम इति हेतो वायुरदृष्टलिङ्ग नास्ति दृष्टमधिकरणतया यस्य तादृश लिङ्ग यस्य स दृष्टा एतिस्यर्थलिङ्गको वायुरिति फलिताय ॥

३ द्रव्यमायकभूतमस्यास्तीति द्रव्ययत न द्रव्ययत अद्रव्ययत् द्रव्यानायितमित्यर्थ तथा चाकाशयत् परमाणुलक्षणो वायुर्द्रव्यम अन्येवा पदार्थाना द्रव्यायितत्वात् आदि सत्यप्यन्यत्र नित्यद्रव्येभ्य इत्यभिधानात् परमाणुभ्या द्व्यणुकारमात द्व्यणुकादिरयमेत्या वयन्तिो मद्यत आरम्भस्येत्यादनीयत्वादिति ॥

cause of the origin of a large integrate whole is a succession of combinations of two or more atoms U

Continued

क्रियावत्यानुगवत्त्वाच्च ॥ १२ ॥

Aph 12 Also [air is a substance] from its possessing actions and qualities.

The words The aerial atom is a substance are to be supplied It must be admitted that there exist in the primary atom the possession of qualities such as conjunction originative of combinations of two atoms &c and the possession of action in conformity with those qualities This is not a doubtful and undemonstrated assertion but the means of establishing the existence of primary atoms are a mote in a sunbeam and the like which mote is composed of parts because it is a substance that may be seen with the eye like a water pot The portions of a mote are like a half jar [both integrate and integrant] since they are small portions composed also themselves of parts Therefore as in earth &c. there is a primary atom so it must be allowed equally in the case of the air since there are in each case similar series of portions and combinations of portions V

Air an eternal substance

अद्वयत्वेन नित्यत्वमुक्तम् ॥ १३ ॥

Aph 13 [Air] is said to be eternal because it does not in here in any substance

Air in its primary atomic character is to be supplied [A substance is destroyed by the destruction of either its co inherent or its non-coherent cause A primary atom not being composed of

वायव्यपरमाणुद्रव्यमिति शेषः । द्रव्यकारणभक्तसंयोगादिरूपगुणवत्य तदनुकूल क्रियावत्त्वञ्च परमाणुव्यवस्थामङ्गीकार्यमिति न सन्दिग्धमिच्छा हेतु परमाणुसिद्धिरकारस्तु त्रसरेण सायव्यवस्थानुपद्रव्यत्वात् घटयत् त्रसरेणोरवयवया सायव्यया मरुदवयवत्वात् कपालयदित्यादि सद्यञ्च एवमिच्छायां यथा परमाणुस्तथा घामुत्वेने ऽपि निराव्याधयय अयववायव्यविपरम्परायास्तुल्यत्वादिति ॥

परमाणुनष्टगुणयोरेति शेषः द्रव्य हि समवायिकारणासमवायिकारणान्वतराशाश्रयति परमाणोस्तु निरवयवतया नेतदुभयमस्ति तथाच विनाशकाभावाच्च घिनयति क्रियावत्ये गुणवत्य च हेतौ सायव्यत्वमुवाचि ॥

parts has neither such cause. Therefore there being nothing to destroy it, it is not liable to destruction. The being composed of parts is a condition of which the cause is the possession of actions and qualities. U

1 Of the primary aerial atom is to be supplied. That which has no substance as its co-inherent cause is said to differ in that respect from that which has a substance as its co-inherent cause. V

वायोवायुसम्बन्धेन नानात्वलिङ्गम् ॥ १४ ॥

Aph 14 The concurrence of air with air is a mark of its multiplicity

1 Concurrence of wind with wind or conflict of winds, is a kind of conjunction. This conjunction is the meeting two winds of equal velocity, but coming in different directions and different in their action [or motion]. It is inferred from the flying upwards of grass cotton &c. For the upward motion and concurrence of two winds is invisible. But it is inferred that the visible action characterised by the flying upward of visible grass &c., is produced by either a blow or impulse of substance possessing touch and velocity. The upward motion of the two winds, the character of which is to move horizontally, being impossible unless they repel each other, proves a mutual repulse. U

वायुसंचिकर्षे प्रत्यक्षाभावादृष्टं लिङ्गं न विद्यते ॥ १५ ॥

Aph 15 Inasmuch as in the contact with air there is no act of perception there exists [in it] no visible mark.

1 वायुपरमाणोरिति श्रेय नास्ति दृश्य समवायिकारणतया यस्य सद्रूपं दृश्यं समवायिकारणकमिव सत्यनेत्यर्थः ॥

1 वायुसम्बन्धनमिति वायोवायुना वा सम्बन्धेन भवोक्तियोगे । स च समानश्रेत वार्यिकृष्टदिक्रिययोः संबिपातः । स च त्वत्तुल्यकार्थ्यगमनेनानुमीयते वायोकार्थ्यगमनस्य संबिपातस्य चातोन्द्रियत्वात् सूत्रादीनानु प्रत्यक्षादामूर्ध्यगमनसहाया क्रियाया प्रत्यक्षाया स्पर्शपद्वेगप्रदद्रव्याभिपातनोडनान्यतरञ्जनस्यमनुमीयते तथा हि निर्वाणमनस्यभावस्य वायोकार्थ्यगमन परस्परप्रतीपातमन्तरैकानुपपन्नमार्गं परस्परप्रतीपातं साधयति ॥

1 For where there is a visible mark there is a perception of pervasion [universal concomitance] as of fire by smoke, but in the present case of contact with air, perception of pervasion of air is impossible because air transcends sense. Accordingly there is no mark in air universally concomitant and cognised by perception, and air has therefore an invisible mark. V

### सामान्यतो दृष्टाच्चाविशेषः ॥ १६ ॥

Aph 16 And inasmuch as its existence is known by general inference it is not a particular

2 Not particular means devoid of particularity not particularised by particularity and particular is the particular class included in the universal substance i.e. the universal of air. And by inferring from the notion of touch that the touch which is experienced must have some substratum as also that it cannot be one of the other [substances] the notion of its inclusion in a substance other than the eight substances being established air is proved to be a substance other than the eight substances with respect to the subject which determines that which is to be proved. By general inference means from a mark different from the relation of cause and effect or from a mark other than that of invariable sequence. In the Nyaya Aphorisms it is taught that inference is of three kinds from the antecedent from the subsequent and that which is drawn generally

1 दृष्टं लिङ्गं हि यत्र व्याप्तेः प्रत्यक्षं भवति यथा वह्नेर्धूमः प्रकृते तु वायुसंचिह्नं यं वायुव्याप्तिप्रत्यक्षं न सम्भवति वायोऽतीन्द्रियत्वात् तथा च प्रत्यक्षवद्दीप्त्याप्तिकं लिङ्गं वायो नास्तीत्यदृष्टलिङ्गे वायुरिति सुष्टूक्तमेवेत्यर्थः ॥

2 अविशेषः विशेषरहितः विशेषाविशेषित इति यावत् विशेषश्च द्रव्यत्वव्याप्य जातिविशेषो वायुत्व तथा चानुभूयमानं स्पर्शं क्वचिदापित स्पर्शत्वादित्यनुमानेन इतराधासद्वक्तृतेन स्पर्शे अदृष्टव्यातिरिक्तद्रव्यापितत्वसिद्धौ अदृष्टव्यातिरिक्तद्रव्यत्वेन वायुरपि साध्यतावच्छेदककोटौ सिध्यतीति भावः सामान्यतो दृष्टादिति कार्यकारण भिन्नलिङ्गात् अन्यव्यतिरेकलिङ्गाद्वेत्यर्थः । न्यायसूत्रे पृथग्गतं शेषवत् सामान्यतो दृष्टं मिति त्रिविधमनुमानमुक्तं तत्र पृथग्गतं कारणलिङ्गकं कवलान्यपि वा शेषवत् कार्यतिङ्गकं केवलव्यतिरेकं वा सामान्यतो दृष्टं कार्यकारणभिन्नलिङ्गरूपं अन्यव्यतिरेकं वा इत्यर्थः ॥

a mark inferential of those beings which are distinguished from ourselves and others. The names also of Mantra and the like which are given by a father to a son are virtually given by God by means of such precepts as Let a father on the twelfth day give a name to his child. Thus it is established that a name is a mark of the existence of God. In like manner a work being a product is a mark of the being of a God for the earth &c being effects must have a maker, as is the case with a water-pot. U

1 It may be asked How is the omniscience of the maker of words and works proved? Accordingly it is stated. A name is produced on perceiving the thing named and an effect is produced on perceiving the material cause. A father and others on seeing the body of a son &c gave it a name such as Chaitra or Mantra, and in like manner a potter and others on seeing a piece of earthenware, &c make a water pot &c. So it is concluded from the nature of the case that the framer of all applicable names and the maker of the earth &c, which are effects, must be omniscient, for he must know by perception all such things named, and the material causes of earth &c. V

The existence of ether. निष्क्रमण प्रवेशनमित्याकाशस्य लिङ्गम् ॥ २० ॥

Aph 20 Egress and ingress—such is the mark of the existence of ether

2 Here the word such expressive of a class includes also throwing upwards, &c. It is a doctrine of the Sankhyas that the

1 ननु सर्वज्ञत्वे भक्ताकर्मकर्तुं कुत मिदमित्य आह । संज्ञायां संज्ञिप्रत्ययमाध्य-  
त्यम कार्यस्य सृष्टादानप्रत्यक्षमाध्यत्य पित्रादिना हि पुरादिशरीरं दृष्ट्वेयं तत्र चैवमे-  
वादिमज्ञा निवेश्यन्ते अथ कुतानादयो अपि कृपानादिकं दृष्ट्वेयं घटादिकं कुतानि-  
अतो निश्चिनसाधुसज्ञाकर्तुं स्यादृशसंज्ञिप्रत्ययस्य तित्यादिकार्यकर्तुं सत्सृष्टादानप्रत्यक्षस्य  
चायश्चकृत्याम् सर्वज्ञत्वमयमयमप्रत्ययमेव ॥

2 अत्र प्रकारार्थकैतिगच्छेन्नोत्प्रेषणादेरपि गृहणं स्पष्टं सत्यं वे निष्क्रमण प्रवे-  
शनस्य गुण्यात्मिकाकाश विना अनुपपद्यमानमाकाशनामकं द्रव्यान्तरमुपापद्यमानं सा-  
ध्यमतम् ॥

mation of tangible bodies & e their egress and ingress being impossible without the existence of ether which is a unoccupied enables us to infer that there is another substance called ether V

तदलिङ्गमेकद्रव्यत्वात् कर्मणः ॥ २१ ॥ \*

Aph 21 That is not a mark [of the existence of ether] for an action inheres in one substance only

\* This opinion of the Sankhyas is rejected That egress &c is not a mark is not a mark of existence of ether Since action has one solid substance as its site action which inheres only in that which is solid cannot warrant an inference of the existence of ether as underlying it For an effect which is inherent implies a co inherent [or material] cause and there is not between ether and action the relation of inherence and subsistence V

कारणान्तरानुक्लृप्तिवैधर्म्याच्च ॥ २२ ॥

Aph 22 Also because the properties [of ether] differ from the mark of another cause

\* It might be urged that egress ingress, &c infer the existence of ether, as being its non coinherent cause Hence this statement is made [Egress and ingress are not a mark of the existence of ether] because its properties differ from the mark of another cause, viz. of a non-coinherent cause. U

\* Agreement (anuklṛipti) is an abstract term formed by a primary (krit) affix The meaning is therefore that since there exists

† तदेतन्मतं निरस्यति । तत् निष्कमणादिकम् अलिङ्गम् आकाशस्य लिङ्गं न भवति कर्मणः क्रियायां सक्तं भूते द्रव्यमाश्रये यस्य तत्त्वात् तथा च भूतेमात्रसमवेतं कर्म न समवायितयाकाशानुमानसमये समवेतकार्ये हि समवायिकारणमाक्षिपति न, चाकाशकर्मणो समवायिसमवेतभाव इत्यर्थः ॥

\* ननु चासमवायिकारणतयैवाकाशमनुमापयिष्यति निष्कमणप्रवेशनादीत्यत आद्यकारणान्तरस्य असमवायिकारणस्य वा अनुक्लृप्तिर्लक्षणं तद्वैधर्म्यादित्यर्थः ॥

\* अनुक्लृप्तिरिति कट्टिद्विज्ञेता भाव इति न्यायात् अनुक्लृप्तं घादिप्रतिश्रायुभयसम्मतं यतः कारणान्तरम् असमवायिकारणं गुणं कर्म च तद्वैधर्म्यात् द्रव्यत्वरूपतद्वैधर्म्यस्याकाशे मन्यात नासमवायिकारणतयाकाशमनुमापयितुं निष्कमणादिकं शक्नोतीत्यर्थः ॥

in either a difference of properties in consequence of its being a substance from quality and action which are another universally acknowledged cause viz. the non coincherent cause therefore egres &c cannot infer the existence of ether as being its non inherent cause V

**सयोगादभावः कर्मणः ॥ २३ ॥**

Aph 23 Non existence of action results from conjunction

1 It is stated that action does not infer the existence of ether as its instrumental cause Since after conjunction there is non existence & non production of action, ether is not in relation to action an instrumental cause The sense is that since it is observed that action (or motion) does not come into being in fruits leaves &c after their conjunction with the ground the instrumental cause of motion is the non existence of a particular kind of conjunction &c and not ether for the negation of ether does not involve the negation of action ether being universally diffused V

**कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ २४ ॥**

Aph 24 The quality of an effect is observed to be pre exist ent in the quality of the cause.

2 The way is prepared for the statement that it is sound that necessitates the inference of the existence of ether The particular quality of an effect is observed to pre exist in the cause, as the colour of a water pot &c in portions of the water pot &c. According to the particular quality or sound which is apprehended by the organ of hearing having no prior existence as the quality of

1 निमित्तकारणतया ऽपि नाकाशानुमापकं कर्मत्वात् । यत् सयोगात् सयोगानन्तर पक्षेणो ऽभाव अनुत्पाद अत आकाश न कर्मणि निमित्तकारणमित्यर्थः । अथ भाव पक्षपक्षादोना भूम्यादिसयोगानन्तर कर्मानुत्पत्तिदर्शनात् सयोगवियोगाभावादिकमेव क र्मणि निमित्तकारण न स्याज्ज्ञात तद्व्यतिरेकण कर्मव्यतिरेकस्यासिद्धेस्तस्य व्यापकत्वा दिति भावः ॥

2 शब्द एव आकाशानुमापक इत्यभिधानु भूमिकामारब्धति । कार्यस्य यो विशेष गुण स कारणगुणपूर्वक एव दृष्टः यथा घटरूपादि क्षयात्तरूपादिपूर्वक तथा च शब्दरूपा यो विशेषगुण श्रोत्रेन्द्रियेणानुभूयते तस्य कारणगुणपूर्वकत्वाभावात् न कार्यगुणस्य किन्तु तत्त्वद्रव्यस्य गुण शब्द इति शब्दाधारतया नित्यद्रव्यसिद्धिरित्यर्थः ॥

a cause, is not the quality of an effect, but of an eternal substance Thus it is proved that ether, as being that in which sound exists, is an eternal substance V.

कार्यान्तरात्प्रार्थनाच्च शब्दः स्पर्शवतामगुणः ॥ २५ ॥

Aph 25 Sound is not a quality of tangible things, since there appears no other effect

<sup>1</sup> It might be urged that sound is observed in a lute, flute, tabour, conch shell drum &c, which are effects, and that consequently it exists previously as a quality of their cause Hence this statement is made Let this be so, then as colour, taste, &c., are observed in threads, in the portions of a pot, &c, and as other homogeneous colour, taste, &c., are perceived in a piece of cloth, a water pot, &c, so a sound homogeneous with that which is observed in the integrant parts of a lute flute, tabour &c, will be found in the integrate whole, in the lute flute, tabour &c But this is not the case On the contrary it is seen that a lute &c, has its origin in integrant parts destitute of sound, whereas it does not appear that a piece of cloth, a water pot, &c., have their origin in threads and pieces of earthenware destitute of colour Moreover if sound were a particular quality of tangible things a relation of high and higher and low and lower tones would not be observed, for colour, &c, existing in a single complex substance are not perceived to be various in degree, therefore sound is not a particular quality of tangible things U

<sup>1</sup> ननु यीणाद्येणुमदङ्गाद्यवयवद्वयोः कार्यं शब्द उपपद्यते तथा च तत्कारणगुणं पूर्णकं स्यादत आह । भवेदेव यथा तन्तुरूपालादिषु रूपसाध्यनुभूयते तत्सजातीयञ्च रूपसाध्यन्तरं पटघटादावुपलभ्यते तथा यीणाद्येणुमदङ्गादाववयवेषु च शब्द उपपद्यते तत्सजातीयञ्चेत यीणाद्येणुमदङ्गाद्यवयवेष्वनुपलभ्यते न चेन्न प्रत्युत नि शब्देरेवायं यथयीणाद्यात्मभेददर्शनात् नौरूपेस्तु तन्तुरूपालादिभिः पटघटाद्यात्मभेददर्शनात् किञ्च यदि शब्दः स्पर्शवता विशेषगुणः स्यात् तदा तत्र तारतारतरमन्दमन्दतरादिभावेनानुभूयते न होकायपद्याश्रिता रूपादयो वैचित्र्येणानुभूयन्ते तस्माच्च स्पर्शशब्दद्विशेषगुणः शब्दः ॥



परत्र समवायात् प्रत्यक्षत्वाच्च नात्मगुणो न मनोगुणः ॥ २६ ॥

Aph 26 Since it inheres in something else and is known by perception sound is neither a quality of the soul nor a quality of the internal organ

<sup>1</sup> If sound were a quality of the soul there would be such cognitions as I am played by the breath or by the hand I am sounding, as there are such cognitions as I am happy I will I know, I wish &c But this is not the case, whereas it appears to all that a conch shell is played with the breath and a lute with the hand. Moreover sound is not a quality of the soul because it is, like colour, apprehended by an external organ. So too if sound were a particular quality belonging to the soul it would be like pain &c, perceived by a deaf man. It is therefore fairly stated that it must inhere in something else. The reason that it is not a quality of the internal organ is stated to be that it is known by perception. The reason that the words soul and internal organ are not, as they might have been made into one compound word (ātma manase) is that they may both with equal propriety be said to be known by perception. For the same reason it is implied that sound is a quality of space and time. U

परिशेषान्निर्गुणमाकाशस्य ॥ २७ ॥

Aph 27 It remains that sound is a mark of ether

<sup>2</sup> Sound is to be supplied Sound must exist in something

<sup>1</sup> शब्दो यद्यात्मगुणः स्यात् तदा ऽहं सुखो यत्ने ज्ञाने इच्छामीत्यादियत् अहं पुण्यं अहं व्याघ्रे अहं शब्दवानित्यादिषां स्यात् न स्वयमस्ति किन्तु शब्दस्य पुर्यते घोषा व्याघ्रते इति प्रतिपत्तिः सौकरिका । किञ्च शब्दो नात्मगुणः आहोन्द्रियग्राह्यत्वात् क्वा दियत् अविष्य शब्दो यद्यात्मगोण्यविशेषगुणः स्याद्विपरिणाम्युपलभ्यत दुःखादियत् त स्मात् सुखं परत्र समवायादिति अमनोगुणस्य हेतुमाह प्रत्यक्षत्वादिति नात्ममनसो गुण इति समासे कर्तव्ये यत्र समासकरणेन सुखस्यापत्तया प्रत्यक्षत्वादित्यनेनैव हेतुना दिक्कालयोरेपि गुणस्य शब्दस्य प्रतिपिद्धमिति सूचितम् ॥

<sup>2</sup> अथ इति शेषः । अत्रापि शब्दः कश्चिद्विशिष्टो गुणस्यात् क्वादियदिति सामान्यतोद्घाटोद्घटयत्वानिरिक्तद्वयमिति । गुणश्चाहं आहोन्द्रियग्राह्यजातोपस्थात् क्वादियत् अनित्यस्येति सति विभुसमयेतत्वात् ज्ञानादियत् अनित्यत्वञ्च साधयिष्यते । परिशेषे निरुद्धस्य द्वयस्यादवश्यकत्वात् समासाभावादनित्यस्य सर्वत्र शब्दोपलब्धेर्विभुस्यम् ॥

because it is a quality like colour &c Thus it is proved by a general inference that there is another substance over and above the eight substances [earth water light air time space the soul, and the internal organ] Sound is a quality because like colour &c. it constitutes a class known by one external organ It will be proved hereafter from its inhering without continuity in an eternal substance that like knowledge it is not eternal. The substance proved by the residuary method is eternal since there is no proof of its being formed of parts and universally diffused, inasmuch as sound is perceived everywhere U

Ether an eternal  
a substance

द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ २८ ॥

Aph 28 The substantiality and eternity of ether are explained by air

To prove by analogy that the substance that has sound for its mark is a substance and eternal it is stated that as air is eternal because it does not inhere in any substance so also is ether and that as air is a substance because it has qualities so also is ether U

As the primary aerial atom is eternal because it does not inhere in any substance and because it has qualities so also is ether V.

Ether a unit

तत्त्व भावेन ॥ २९

Aph 29 Its unity is explained by existence

As being or existence is one so also is ether only one U

शब्दलिङ्गाविशेषाद्विशेषलिङ्गाभावाच्च ॥ ३० ॥

Aph 30 Also because sound its mark is not particular and because there does not exist a particular mark of ether

शब्दलिङ्गस्य द्रव्यस्य द्रव्यत्वनित्यत्वे अतिदेशेन साधयन्नाह । अद्रव्यत्वाद्यथा वायोर्नित्यत्वं तथाकाशस्यापि गुणवत्त्वाद्यथा वायोर्द्रव्यत्वं तथाकाशस्यापीत्यर्थः ॥

यथा वायुपरमाणोरद्रव्यत्वेन नित्यत्वं गुणवत्त्वेन च द्रव्यत्वं तथाकाशस्यापीत्यर्थः ॥

भाय सत्ता सा पदेका तथाकाशमप्येकमेवेत्यर्थः ॥

<sup>1</sup> The unity of ether is established is to be understood. It being ascertained that it is an eternal substance and that all sounds have that one only substratum it follows that the hypothesis of another substratum would be superfluous. Moreover in the conception of ether sound is regarded as its mark and this mark is not particular and there is no other mark establishing its particularity or establishing its divisibility. It will be stated hereafter that though knowledge &c are a non particular mark of souls yet there is a proof of the plurality of souls in another mark which is difference of condition. U

<sup>2</sup> As plurality of souls is proved by the consideration that in one soul at one time an effect is produced in the form of pleasure and in another soul an effect is produced in the form of pain and so there is a difference in two effects of soul pleasure and pain so is it established by the absence of proof to the contrary and by the simplicity of the hypothesis that ether is not manifold but exists as a unit, inasmuch as there is no particularity in sound which is the mark of ether by which the multiplicity of ether might be proved there being no other mark demonstrative of the multiplicity of ether.. V

Individuality of  
ether

तदनुविधानादेकपृथक्त्वञ्चेति ॥ ३१ ॥

Aph 31 In conformity with this is its individual unity

<sup>1</sup> तत्त्वमाकाशस्य सिद्धमित्यर्थं यैमवे सति सर्वेषां शब्दानां तदेकाग्रयतयेव येष साधारणान्तरकल्पनाया कल्पनागौरवप्रसङ्गं शून्यदपि यदाकाशं कल्पनीयं तत्रापि शब्द एव लिङ्गं तच्चावशिष्टं न च विशेषसाधकं भेदसाधकं लिङ्गान्तरमस्ति आत्मना यद्यपि ज्ञानादिकमवशिष्टमेव लिङ्गं तथापि व्यग्रस्यातो लिङ्गान्तरादात्मनानात्यसिद्धिरिति वक्ष्यते ॥

<sup>2</sup> यथा गुणविज्ञानमस्ति कदाचित् मुख्यरूपमेव कार्यं जायते तदेवान्यस्मिन्नात्मनि तु मुख्यरूपमेव कार्यं जायते इत्यात्मकार्यया मुख्यदुःखयोर्धनवयवादात्मनानात्यं तथाकाशे शब्दरूपलिङ्गस्य न कश्चिद्विशेषो येनाकाशनानात्यं सिध्यति न चाकाशनानात्यसाधनं लिङ्गान्तरमस्ति तथा च प्रमाणाभावात् साधारणाकाशस्य न नानात्यं कित्येकस्य कित्येकमित्यर्थः ॥

1 The individual unity of ether is proved by its unity from the consideration of the universal presence of the attribute individual unity wherever unity exists V

2 The proof of its individual unity is that individual unity necessarily follows unity The particle *ita* indicates the completion of the daily lesson The scope of this section is to state the characteristics of particular substances which possess qualities and are not objects of the cognition of the internal organ Therefore the characteristics of earth water light ether and in connection with them that of the divine soul are stated in this daily lesson Accordingly the earth has been said to be possessed of fourteen qualities These qualities are colour taste smell touch number, extension individuality conjunction disjunction highest and not highest generality gravity fluidity and self restitution Exactly the same number of qualities with the exception of smell and with the addition of viscosity belong to water These same qualities with the exception of taste smell viscosity and gravity belong to light and with the exception of smell taste colour gravity viscosity and fluidity to air With the addition of sound number and the four following qualities [extension individuality conjunction and disjunction] belong to ether Only number and the four following qualities belong to time and space Number and the four following qualities accompanied with highest and not highest generality and impetus belong to the internal organ Number and the four following qualities and knowledge desire and volition belong to God

1 यत्र यत्र एकत्वं तत्रैवेकपृथक्त्वमिति व्याप्तेराकाशस्यैकत्वेनेह एकपृथक्त्वमिति रिति ॥

1 नियमेनैकपृथक्त्वमेकत्वमनुविधत्ते इत्येकपृथक्त्वमिति इति श्रादिकपरिसमाप्तेः सा उपपत्त्यव्यापिषयविशेषगुणवद्गुणलक्षणमादिकार्यं । तत्र पृथिव्यप्तेऽयाव्याकाशानां प्रसङ्गत ईश्वरात्मनश्च लक्षणमस्मिन्नादिके तत्र चतुर्देशगुणवती पृथिवी ते च गुणा ऊपरसगन्धस्पर्शसंख्यापरिमाणपृथक्त्वसंयोगविभागपरत्वापरत्वगुणत्वद्रवत्वसंस्काराः । ता यन्त एव गन्धमपास्य क्षेत्रेन सहायाम् । एत एव रसगन्धस्त्रेहगुणत्वान्यपास्य तेजसः । गन्धर सरूपगुणत्वस्त्रेहद्रवत्वान्यपास्य घापो । शब्देन सह सख्यादिपञ्चगुणवत्यमाकाशस्य स ख्यादिपञ्चकमात्रं दिक्कालयोः । परत्वापरत्वव्यवसहितं सख्यादिपञ्चकं मनसः । सख्यादिपञ्चकं ज्ञानव्याप्यव्याश्वेश्वरस्य ॥

## SECOND DAILY LESSON

Natural and com-  
municated qualities

पुष्पवस्त्रयोः सति सचिकुर्यं गुणान्तराश्रादुर्भाषो वस्त्रे  
गन्धाभावलिङ्गम् ॥ १ ॥

Aph. 1. A flower and a garment being brought into contact, the non-appearance in the garment of another quality is a mark of the non-existence of smell in the garment.

With the purpose of investigating smell &c., the characteristics of the elements, it is now established that smell &c. are natural and communicated. Colour, taste, smell, and touch being natural where they are produced in the order of qualities proceeding from causes, become in such cases characteristics, but not in other cases. For the fragrance experienced in a breeze, or the cold experienced on the surface of a stone, or the warmth experienced in water, is not a characteristic. Therefore it is said, A flower and a garment being brought into contact, or when a garment is brought into contact with a golden ketakī (Pandanus Odoratissimus) flower, the fragrance of the golden ketakī which is then experienced does not belong to the garment, for it is not produced from the garment in the order of a quality proceeding from a cause, but is communicated through contiguity with the golden ketakī flower. For the non-existence of smell in the ketakī is not a mark of the non-existence of smell in the garment. What then is the mark? It is said to be the non-appearance of smell

इदानीं भूतानां लक्षणानि गन्धादीनि एरीचिह्नितुर्गन्धादीनां स्याभाविकत्वमो-  
पाधिकत्वञ्च व्युत्पादयद्वाह । उपरसगन्धस्यर्गो यत्र कारणगुणप्रक्रमेणोत्पद्यन्ते तत्र  
स्याभाविकाः सन्तो लक्षणतामुपयान्ति नान्यथा न हि समीरणे उपलभ्यमानं सौरभं  
शिलातले उपलभ्यमानं शैत्यं जले उपलभ्यमानमौष्ण्यं वा लक्षणं भवति तदेतद्वाह पु-  
ष्पवस्त्रयोरिति न हि कनककेतकीकुसुमसचिकुर्ये वाससि कनककेतकीसौरभमुपलभ्यमानं  
वाससः । न हि वाससः कारणगुणप्रक्रमेण उत्पद्यम् किं स हि कनककेतकीसचिधानदि-  
पाधिकं न हि वस्त्रे गन्धाभावे केतकीगन्धाभावो लिङ्गम् । किं लिङ्गमत उक्तं गुणान्त-  
राश्रादुर्भाष इति गुणान्तरात् कारणगुणात् अप्रादुर्भाषो नुत्पत्तिः यदि हि वस्त्रे यो  
गन्ध उपलभ्यते स तस्य स्वाभाविकः स्यात्तदा तदवयवेषु तन्तुषु केतकीसचिकुर्यात् पूर्वं  
सत्र वस्त्रे वापलभ्येत न चैवमित्यर्थः तथा च विप्रादाध्यासिता गन्धो न वस्त्रसमर्थतः  
तदवयवगुणाजन्यविशेषगुणत्वात् शीतोष्णस्पर्शादिवत् ॥

from another attribute : & its non appearance or non production from a quality which is a cause For if the smell which is smelt in the garment be natural, it will be perceived before the contact with the ketakī in the threads which are its constituent parts This is not the case and therefore the smell in question does not inhere in the garment, inasmuch as the particular quality is not produced by the qualities of the integrant parts, as is the case in cold and hot touch and the like U

Smell the character-  
istic of earth

व्यवस्थितः पृथिव्या गन्धः ॥ २ ॥

Aph 2. Smell is established as the mark of earth

' The characteristic of earth is stated to be its natural smell Smell discriminated by its disjunction from and junction with other things and by its excluding things of similar and dissimilar classes, is established as the characteristic of earth For the earth indeed has smell and only the earth has smell. It is therefore established that smell, which excludes earth from water and the next seven substances which are of the same class, and from quality and the four following categories which are of a different class, is natural to earth U

Analogously heat is  
the characteristic of  
light.

स्तेनोष्णता व्याप्यता ॥ ३ ॥

Aph 3 By this heat is explained

' It is stated that the method of establishing that smell is a natural quality may be analogously applied to heat as the characteristic of light (or fire) This analogy is to be regarded as holding good with respect to cold &c. as characteristics of water &c. U

' स्वाभाविक गन्ध पृथिव्या लक्षणमाह । पृथिव्या व्यवस्थितो ज्योतान्ययोगाभ्यां परिच्छिन्नः समानासमानजातीयव्यावर्तकतया गन्धो लक्षणमित्यर्थः भवति हि पृथिवी गन्धप्रत्येय पृथिव्येय गन्धप्रतीति तदेव समानजातीयेभ्यो जनाद्यद्यभ्यो असमानजातीयेभ्यो गुणादिपञ्चम्यो व्यावर्तकः स्वाभाविकः पृथिव्या गन्ध इति व्यवस्थितम् ॥

' गन्धस्य स्वाभाविकत्वव्यवस्थापनप्रकारमुपस्थाताया तेजोलक्षणेऽप्यतिदिशमाह । अथादिनक्षणे प्रेत्यादावप्यमतिदेयो दृष्टव्यः ॥

## SECOND DAILY LESSON

Natural and com-  
municated qualities.

पुष्पवस्त्रयोः सति सचिक्रये गुणान्तरामादुर्भावे वस्त्रे  
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*Aph. 1* A flower and a garment being brought into contact the non appearance in the garment of another quality is a mark of the non-existence of smell in the garment.

With the purpose of investigating smell &c., the characteristics of the elements, it is now established that smell &c. are natural and communicated. Colour, taste, smell and touch being natural where they are produced in the order of qualities proceeding from causes, become in such cases characteristics, but not in other cases. For the fragrance experienced in a breeze or the cold experienced on the surface of a stone or the warmth experienced in water is not a characteristic. Therefore it is said. A flower and a garment being brought into contact or when a garment is brought into contact with a golden ketaki (*Parthenus odoratissimus*) flower, the fragrance of the golden ketaki which is then experienced does not belong to the garment, for it is not produced from the garment in the order of a quality proceeding from a cause but is communicated through contiguity with the golden ketaki flower. For the non-existence of smell in the ketaki is not a mark of the non-existence of smell in the garment. What then is the mark? It is said to be the non-appearance of smell

१ इदानीं भूताना सहजानि गन्धादीनि परोक्षैस्सुगन्धादीनां स्वाभाविकत्वमेवापाधिकत्वञ्च व्यवस्थापयामः । इदमस्त्यस्यैव यत्र कारागुह्यप्रक्रमेणैवाप्यशने तत्र स्वाभाविका सन्ती सहजतामुपयानि नाश्या न हि समारम्भ उपलब्धमानं मारभं प्रिलासने उपलब्धमानं यत्वे त्वने उपलब्धमानमिच्छते वा सत्यं भवति तदेतदाह पु व्यवस्थापयोरिति न हि कनककेतकाकुमुदसचिह्नते चासमि कनककेतकीमारभमुपलब्धमानं वासना । न हि वासना कारागुह्यप्रक्रमेण तदुत्पन्नम किं तर्हि कनककेतकामाश्रयानादी पाधिकं न हि वासने गन्धाभाय केतकागन्धाभायो निद्रम् । किं विदूयत उक्तं गुणान् रासादुभाय इति गुणान्तरात् कारागुहात् असादुभायाः स्तुत्यनि यद्वि हि वासने वे गन्ध उपलब्धते न तस्य स्वाभाविकः स्वासदा तदवयवेषु तन्मृषु कनकीसचिह्नतेः पूरे तत्र वासने चापलभ्यते न चैत्रिमास्यं तदा च विद्यादाध्यामिता गन्धो न वर्यममयत तदवयवगुणान्तराद्विज्ञेयगुणत्वात् हीतोपलब्धमिति च ।

from another attribute & its non appearance or non production from a quality which is a cause For if the smell which is smelt in the garment be natural, it will be perceived before the contact with the ketakī in the threads which are its constituent parts This is not the case and therefore the smell in question does not inhere in the garment inasmuch as the particular quality is not produced by the qualities of the integrant parts, as is the case in cold and hot touch and the like U

Smell the character  
1st c of earth

व्यवस्थितः पृथिव्या गन्धः ॥ २ ॥

Aph 2 Smell is established as the mark of earth

1 The characteristic of earth is stated to be its natural smell Smell discriminated by its disjunction from and junction with other things and by its excluding things of similar and dissimilar classes, is established as the characteristic of earth For the earth indeed has smell and only the earth has smell It is therefore established that smell which excludes earth from water and the next seven substances which are of the same class, and from quality and the four following categories which are of a different class, is natural to earth U

Analogously 1st is  
the characteristic of  
light.

एतेनोष्णता व्याख्याता ॥ ३ ॥

Aph 3 By this heat is explained

1 It is stated that the method of establishing that smell is a natural quality may be analogously applied to heat as the characteristic of light (or fire) This analogy is to be regarded as holding good with respect to cold &c. as characteristics of water &c. U

1 स्याभाविक गन्ध पृथिव्या लक्षणमाह । पृथिव्या व्यवस्थितो योगान्वयोगाभ्या परिच्छिन्नः समानासमानजातीयव्याघर्तकतया गन्धो लक्षणमित्यर्थः भवति हि पृथिवी गन्धप्रत्येय पृथिव्येय गन्धप्रतीति तदेव समानजातीयेभ्यो जनावृक्षाभ्यो असमानजातीयेभ्यो गुणादिष्वस्तुभ्यो व्याघर्तकं स्याभाविकं पृथिव्या गन्ध इति व्यवस्थितम् ॥

1 गन्धस्य स्याभाविकत्वव्यवस्थापनप्रकारमुपस्थाताया तेजानलवैष्मतिदिग्वाह । अथादिनलवैष्मतिवैष्मतिदिग्वाह ॥



<sup>1</sup> It is stated that the characteristic of light [or fire] which consists of a hot feel is, like the characteristic of earth, not universally predicable of water, &c. V.

तेजस उष्णता ॥ ४ ॥

Aph 4. Heat is [the characteristic] of light

<sup>2</sup> The characteristic of light is examined. It is meant that natural heat is the characteristic of light Colour also, white and luminous, is implied U.

<sup>3</sup> Heat belongs to light alone not to any thing else Therefore the characteristic of light cannot be universally affirmed of any thing else. V.

Cold the characteristic  
of water

अप्सु शीतता ॥ ५ ॥

Aph. 5. Cold is [ the characteristic] of water.

<sup>4</sup> Natural cold is the characteristic of water. Therefore it cannot be also universally affirmed of the surface of stone, sandal-wood, &c. By cold also its colour and taste are characterised, and viscosity and natural fluidity are also implied U.

<sup>5</sup> Cold belongs to water, not to any thing else Therefore the characteristic of light cannot be universally affirmed also of the surface of stone &c, inasmuch as its appearance there is communicated [i e not natural] V.

<sup>1</sup> पृथिवीलक्षणस्यैव उष्णस्पर्शवत्त्वरूपतेजोलक्षणस्यापि न जलादायतिष्यातिरि-  
त्याह ॥

<sup>2</sup> तेजोलक्षणं परीक्षते । स्याभाविष्युष्णता तेजोलक्षणमित्यर्थः रूपमेव शुक्रमाख-  
रमुपलक्ष्यते ॥

<sup>3</sup> तेजस इय उष्णता नान्येषामिति तेजोलक्षणस्य नातिष्यातिरिक्तिं भावः ॥

<sup>4</sup> स्याभाविक्ती शीतता अथां लक्षणमित्यर्थः । तथा च शिलातलपीलपडादी  
नातिष्यातिरिक्तिं भावः । शीततया रूपरसादप्युक्तलक्षणे घृहे सार्वत्रिकद्वयत्वञ्चोप-  
लक्ष्यति ॥

<sup>5</sup> अप्सु शीतता नान्येति न जललक्षणस्य शिलातलादायतिष्यातिस्तत्र शीतप्र-  
तीतिरौषाधिकत्वादिति भावः

Existence of time  
as a substance proved

अपरस्मिन्नपर युगपत् विर विप्रमतिकाललिङ्गानि ॥६॥  
Aph 6 The notions of posteriority in relation to posteriority of simultaneity of slowness and quickness are marks of the existence of time

1 The particle *iti* implying a kind of notion has relation to each individual word so that the meaning is that the conception of posteriority the conception of simultaneity the conception of slowness and the conception of quickness are marks of the existence of time By posteriority in relation to posteriority we are to understand also priority in relation to priority The sense is therefore as follows —if in relation to an old man between whose birth and the present time there is an interval of many revolutions of the sun we make a youth the term of relation a notion of priority is evolved and this must have some non co inherent cause In like manner if the old man be made the term of comparison with reference to the youth we shall find that a notion of posteriority is evolved Simultaneously means at the same time during the same revolutions of the sun or during the same time other than a revolution of the sun with reference to such judgments as 'They are born at the same time They stand at the same time They make something at the same time Revolutions of the sun which have not yet taken place are not thus determinant nor are those revolutions actually presented The substance then which determines such particular notions be cause otherwise they could not be produced is time U

1 इतिकारो ज्ञानप्रकारपर प्रत्येकमभिसम्बध्यते तथा चापरमिति प्रत्ययो युगपदिति प्रत्यय विरमिति प्रत्यय विप्रमिति प्रत्यय काललिङ्गानीत्यर्थः । अपरस्मिन्नपरमित्यनेन परस्मिन् परमित्यपि द्रष्टव्यं तत्राप्यमर्थं यदुत्तरतपनपरिस्पन्दनान्तरितजनमिति स्थिरे युवानमयधि इत्या परत्यमुत्पद्यते तच्च परत्वमसमयाधिकारकसापेक्षम् । एवमयधिरमयधि कृत्या युनि अपरत्वात्पत्तिर्निरूपणीया । युगपदिति युगपज्जायन्ते युगपत्तिष्ठन्ति युगपत् कुर्वन्ति इत्यादिप्रत्ययानाञ्च एकस्मिन् काले एकस्या मूर्त्यगताः एकस्मिन् मूर्त्यगत्यर्थोक्तकाल इत्यर्थः न चाप्राप्ता एव मूर्त्यगतयोद्योग्यतामनुभजन्ति न च स्वरूपप्रत्यासत्ता एव ता तस्मादेतादृशविशिष्टप्रत्ययान्ययानुपपत्त्या विशेषणप्रापकं यद्द्रष्टव्यं न कान् ॥

Time an eternal  
substance

द्रव्यत्वनित्यत्वे घायुना व्याख्याते ॥ ७ ॥

Aph 7 Its substantiality and eternity are explained by 'ur

' As the primary aereal atom is a substance because it possesses qualities, and eternal because it is a substance not inhering in any other substance (cp II 1, 12 & 13), so also is time U

' Time is, like the primary aereal atom a substance because a subject in which qualities exist, and eternal because it has no parts V

Unity of time

तत्त्वं भावेन ॥ ८ ॥

Aph 8 Its unity is explained by existence

' The sense is that time, like existence, is one because the conception of quickness &c which are the marks of its existence, are in every case not particular, and because there exists no particular mark like that of the plurality of souls (cp II 1, 30) It may be objected, Time is manifold according to its division into moments, aggregates of two moments, hours, watches, days, days and nights, lunar fortnights, months, seasons half years, years, &c, how then can it be one? This is no valid objection, for the appear-

१ घया घायुपरमाणोर्गुणवत्त्वादद्रव्यत्वं अद्रव्यद्रव्यत्वाच्च नित्यत्वं तथा कालस्यापीत्यर्थः ॥

२ घायुपरमाणोरिव कालस्यापि गुणाद्यवत्त्वादद्रव्यत्वं निरवयवत्वाच्चित्यत्यमि त्यर्थः ॥

३ चिरादिप्रत्ययानां काललिङ्गानां सर्वत्रादिशेषादनेकत्वे ऽप्यात्मनामिव विशेषनि झभावात् सत्तायदेकत्वं कालस्येत्यर्थः । नन्येवं क्षणलवमुदूर्तपार्श्वदिशसङ्कोरात्रपदमाश र्त्त्यनसयत्सरादिभेदेन भूयास कालास्तत कथमेक इति चेन्न भेदमानस्य उपाधिनयि न्यत्वात् तथा एक एव स्फटिकमणिर्जघातापिज्जाद्युपाधुपरागेण भिन्न इव भासत त थैक एव कालः सूर्यस्यन्दाद्यवच्छेदभेदेन तत्प्रकार्यावच्छेदभेदेन च भिन्न इव भासते इत्य भ्युपगमात् ॥

ननु तथाप्यतीतानागतवर्तमानभेदेन कालत्रयमस्तु श्रूयते हि त्रैकाल्यमुपावर्तते त्रै काल्यासिद्धिः इत्यादीतिचेन्न यस्तुतत्प्रागभायतत्प्रागभावच्छेदेन त्रैकाल्यव्यवहारात् येन हि यस्तुना यः कालो ऽवच्छिद्यते स तस्य वर्तमानः यत्प्रागभावेन यः कालो ऽवच्छि द्यते स तस्य भविष्यत्कालः यत् प्रागभावेन यः कालो ऽवच्छिद्यते स तस्यातीतकालः तथा चावच्छेदकत्रित्वाधीनः कालत्रित्यव्यवहारः ॥

ance of a division is caused by an accident. It is to be understood that as one and the same crystal, by accidentally reflecting the colour of a China rose *tīpinja* (*Xanthochymus Pictorius*) &c, appears to be divided, so also time though one only appears, by reason of division marking the course of the sun &c, and the division marking the effects of such and such cause to be divided. It may be objected. Yet time is threefold according to the division into, past future, and present, for it is said in the Veda, *The three times return. The three times are unaccomplished*, &c. This is no valid objection for the ordinary conception of time as threefold rests upon the distinguishing of things as antecedently non-existent or potentially existent, and subsequently non-existent : *i. e.* as having ceased to exist. For the time occupied by a thing existent is its present, the time occupied by its antecedent non-existence is its future, and the time distinguished by its destruction or subsequent non-existence is its past, so that the ordinary conception of time as threefold rests upon triad nature of the distinction. U

Time a cause of non-  
eternal substances

नित्येष्वभावादनित्येषु भावात् कारणे काला-  
ख्येति ॥ ८ ॥

Aph 9 The term *time* is applicable to a cause inasmuch as it exists not in eternal and exists in not eternal things

<sup>1</sup> The term *time* is applicable to a cause, the cause of all things produced. The reason is stated to be that it does not exist in things eternal and exists in things not eternal. For since with regard to eternal substances such as ether, there is no such notion

<sup>1</sup> कारणे सर्वोत्पत्तिमत्कारणे काल इत्याख्या । हेतुमात्रं नित्येष्वभावात् अनित्येषु भावादिति नित्येषु आकाशादिषु युगपज्जातं चिरं जातं क्षिप्रं जातं इदानीं जातं दिवा जातं रात्रौ जातं इत्यादिप्रत्ययस्याभावात् अनित्येषु घटपटादिषु योगपट्यादिषु स्रवणा भावात् अन्यपट्यातिरेकाभ्यां कारणं काल इत्यर्थः न केवलं योगपट्यादिप्रत्ययानां भावात् अन्यपट्यातिरेकाभ्यां कारणं काल इत्यर्थः न केवलं योगपट्यादिप्रत्ययसत्तात् कालस्य सर्वोत्पत्तिमन्निमित्तकारणत्वेन अपि तु पुष्पफलादीनां हेतुनिरूपयन्नितिकराण्येषु यथादिशब्दासत्तादेतदध्यवसेयम् ॥

as produced simultaneously produced slowly, produced quickly, produced now, produced during the day, produced at night whereas notions of simultaneity and the like do exist with regard to substances not eternal such as a water pot a piece of cloth &c, time is proved by an inclusive and an exclusive (i.e. by an affirmative and a negative) argument to be a cause. It should be understood that time is the efficient cause of all things produced not only in virtue of such notions as simultaneity, but also in virtue of the terms hibernal vernal pluvial &c, as applied to flowers fruits, &c U

Existence of space proved

इत इदमिति यतस्तद्विषय लिङ्गम् ॥ १० ॥

Aph 10 The mark pertaining to space is that whence the knowledge arises that one thing is remote or not remote from another

1 Pertaining to space—belonging to space causing us to infer the existence of space. For that substance is space from which, with reference to two bodies in a determinate position and existing simultaneously, there springs the knowledge that one in which there is there the conjunction with more numerous conjunct objects, is more remote than one in which there is conjunction with less numerous conjunct object and that that body in which there are less numerous conjunctions of conjunct objects is more remote than that body in which there are more numerous conjunctions of conjunct objects. For unless such a substance exist there is nothing to account for the two bodies having more or less numerous conjunctions with conjunct objects. Unless this be accounted for there can exist no such thing as the conception of each body so characterised, and

1 दिग्ग इदं दिश्य दिगनुमापकम् इति स्वतन्त्रसमुक्तसंयोगाद्यदिदं यदुत्तरसमुक्त संयोगाधिकरणं परम् इतश्च संयुक्तसंयोगभूयस्त्वाधिकरण्यादिदं समुक्तसंयोगात्परोक्षत्वाधिकरणमपरमिति नियतदिग्देशयोः समानकालयोः पिण्डयोर्गते द्वयाद्यवति सा दिग्गत्वार्थः । न हि तादृशं दृश्यमन्तरेण भूयसा संयुक्तसंयोगानात्पीयसा वा पिण्डयोरेव जायकमन्यदस्ति न च तदुपनयमन्तरेण तत्तद्विशिष्टशुद्धिः न च तामन्तरेण परात्परात्वयोक्त्यति न च तदुत्पत्तिं विना तद्विशिष्टप्रत्ययव्यवहृतिः ॥

without such a notion a highest and not highest [generic and specific] form of generality is impossible, but if that were impossible there would not be, as there actually are cognitions speculative and practical characterised by such generality U

<sup>1</sup> The words near or remote are to be supplied after one thing from another The mark then of space is the conception of local contiguity or remoteness according to which we know that one thing is far from or near to another Space therefore like time, is proved to exist inasmuch as it is that in which conjunction takes place and the not inherent cause of local propinquity or remoteness Space moreover, though one being divided according to difference of concomitants gives rise to the common distinction of east &c The quarter adjacent to this concomitant i. e. to the mountain behind which the sun rises is the east That which is remote from this mountain is the west The region adjacent to mount Meru is the north That which is remote from mount Meru is the south That which is adjacent to the mountain behind which the sun rises and remote from mount Meru is the south east. The region remote from Meru and remote from the mountain behind which the sun rises is the south west That which is adjacent to Meru and remote from the mountain behind which the sun rises is the north west That which is adjacent to Meru and adjacent to the mountain behind which the sun rises is the north-east. That in which the conjunction takes place which is produced by the conjunction of soul with requitative efficacy and

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<sup>1</sup> इत इदमिति परमपर घति शेषं तथा चास्मादिदं दूरम् अस्मादिदमन्तिकमिति देशिकपरत्वाद्युद्धिर्यतस्तादृशं दिग्लिङ्गं तथा च फालवत् देशिकपरत्वापरत्वासमवापि कारणस्योपाश्रयतया दिक् सिध्यति सा च एकापि उपाधिभेदात् प्राच्यादिव्यवहार उपाधिश्च तदीयोदयगिरिसंविहिता या दिक् सा तदीयप्राची तदीयोदयगिरिव्यवहिता तु तदीयपश्ची तदीयसुमेरुसंविहिता या दिक् सा तदीयोदीची एव सुमेरुव्यवहिता आयाची उदयगिरिसंविहिता सुमेरुव्यवहिता आग्नेयी सुमेरुव्यवहितोदयगिरिव्यवहिता च नैर्ऋती सुमेरुसंविहिता उदयगिरिव्यवहिता च वायवी सुमेरुसंविहिता उदयगिरि संविहिता च ऐशानी अदृष्टयदात्मसयोगजन्याग्निक्रियाजन्यसमाश्रय कथ्यम् एतन् ज्ञान्यसमाश्रय अथ ॥

by the rites of fire is above, that in which the conjunction caused by falling takes place is below V

Space an eternal substance

द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ ११ ॥

Aph 11 The substantiality and eternity [of space] are explained by air

\* It is a substance because possessed of attributes and eternal because it has no substratum [cf II 2 7] U

तत्त्व भावेन ॥ १२ ॥

Aph 12 Its unity [is explained] by existence

\* The unity of space like that of existence is proved by its having a not particular mark and by the non existence in it of a particular mark From this its individual unity may be inferred [cf II 1 31] U

कार्यविशेषेण नानात्वम् ॥ १३ ॥

Aph 13 Its diversity is [caused to be conceived] by the difference of its effects

\* It is explained why, whereas space is one only there is the practical assurance of east, &c Its diversity, the common diverse conceptions of east &c, is caused by the difference of its effects, the accidental qualities of produced bodies But in reality space is one only V

आदित्यसयोगाद्भूतपूर्वाद्भविष्यतो भूताच्च प्राची ॥ १४ ॥

Aph 14 [Space is regarded as] east because of a past future or present conjunction of the sun

१ गुणवत्त्वाद् द्रव्यत्वम अनाधितत्वाच्च नित्यत्वमित्यर्थः ॥

२ दिग्लिङ्गादियोगाद्विशेषलिङ्गाभावाच्च सनायदेकत्वं तदनुविधानादेकपक्षत्वम् ॥

३ दिश एकत्वे ऽपि प्राच्यादिव्यवहारासुषपादपत्तिः । कार्यविशेषेण अन्यमूर्तरूपेण पिना नानात्व प्राच्यादिनानाव्यवहारः अस्तुत एकैव दिगित्यर्थः ॥

' The east [*prachi*] is so called because the sun moves [*anchati*] forward [*prah*] there. Accordingly the space in which conjunction first takes place of the sun in its course from east to west of Meru whether such conjunction be past future or present is east. Mention is here made of these three divisions of time, which rest upon the division of human observation. One man has the practical assurance that this is the east because the conjunction of the sun in the orient first took place yesterday. Another has the notion of the east from observing that the conjunction of the sun in the orient will first take place tomorrow. Another has the notion of the east from observing that there is a present conjunction of the sun now taking place in that quarter. U

तथा दक्षिणा प्रतीची उदीची च ॥ १५ ॥

Aph 15 So likewise [space is regarded as] south, west and north

' In like manner the practical assurance of the south arises from past future or present conjunction of the sun with the mountains &c in the southern quarter. So also the notion of west and north may be analogously accounted for. U

एतेन दिगन्तरालानि व्याख्यातानि ॥ १६ ॥

Aph 16 By this [similarly] the intermediate divisions of space are explained

' The notion of the south east quarter arises from combining

' प्राक् अस्या सविता अज्यतीति प्राची तथा च यस्या दिशि मेरुपदक्षिणक्रमेण भ्रमत आदित्यस्य प्रथम संयोगो भूतपूर्वा भविष्यन् वा भवन् वा दिक् प्राची अत्र पुरुषाभिसन्धिभेदमाश्रित्य कालत्रयोपवर्णनं भवति हि कस्यचित् पूर्वद्युः प्रातरस्यादिदिशि आदित्यसंयोगः प्रथमं वृत्तं इतोय प्राचीति प्राचीव्यवहारः कस्यचिदपरद्वयस्या आदित्यसंयोगः प्रथमं भावीत्यभिसन्धाय प्राचीव्यवहारः कस्यचिदिदानीं अस्या आदित्यसंयोगो भवन्नस्त्यभिसन्धाय प्राचीव्यवहारः ॥

' तद्वदेव दक्षिणदिग्घटितनगादिना सहादित्यसंयोगाद्भूतपूर्वाऽभविष्यतो भूताद्वा दक्षिणाव्यवहारः एव प्रतीक्षुदीच्योरपि व्यवहार उच्येयः ॥

' प्राचीदक्षिणयोर्दिगोर्लक्षणसाङ्ग्येण दक्षिणपूर्वा दिगिति व्यवहारः एव दक्षिणपश्चिमा पश्चिमोत्तरा उत्तरपूर्वैर्लक्षणैर्म एते आदित्यसंयोगा येन विभुना दृश्येणोपनीयन्त सा दिगिति कणादिरहस्यं व्युत्पादितं विस्तरतः ॥



the characteristics of the eastern and southern quarters. So also the south-west, and north-east may be inferred. It is explained at length in the *Kaṇāda rahasya* that space is that by which, as an eternal substance, these and other conjunctions of the sun are manifested. U

**सामान्यप्रत्यक्षाद्विशेषाप्रत्यक्षाद्विशेषसूतेरव**  
 Nature of doubt. सशयः ॥ १७ ॥

Aph 17 Doubt [arises] from perception of a general, non perception of a particular, and remembrance of particularity

\* Doubt arises from perception or knowledge of a general, i. e. of a common property, from non perception or ignorance of a particular included in one of two alternatives, and from remembrance or knowledge of two alternatives. With reference to doubt therefore, the cause is knowledge of a common property, absence of certainty as to something comprised in one of two alternatives, and knowledge of two alternatives. The word 'and' implies the addition of knowledge of a non general property, and of opposed propositions, which are mentioned in the *Nyāya Aphorisms V*

**दृष्टञ्च दृष्टवत् ॥ १८ ॥**

Aph 18 That which is seen, and that which was formerly seen [are causes of doubt]

\* Doubt is twofold that which has an external and that

१ सामान्यस्य साधारणधर्मस्य प्रत्यक्षात् ज्ञानात् विशेषस्य एककोटिध्याप्यस्य अप्रत्यक्षात् अज्ञानात् विशेषस्य कोटिद्वयस्य स्मरणानात् सशयो भवतीति शेषः । तथा च संशय इति साधारणधर्मज्ञानम् एककोटिध्याप्यनिश्चयाभावात् कोटिद्वयज्ञानञ्च हेतुरित्यर्थः । चकारात् न्यायसूत्रोक्तयोः असाधारणधर्मज्ञानप्रतिपत्तिव्याप्यज्ञानयोः सहसृष्टः ॥

\* द्विविधः संशयो यत्तद्विषयकोऽन्तर्विषयकश्च यत्तद्विषयकोऽपि दृश्यमानधर्मिको दृश्यमानधर्मिकश्च तत्र दृश्यमानधर्मिको यथा कर्ध्वत्विशिशिष्टस्य धर्मिको दर्शनात् अप्रत्याक्षं पुरुषो घेति अदृश्यमानधर्मिको यथा अरवये भाटाद्यन्तरिते गोगव्यादिषिष्टे विद्याकामादर्थानात् अप्रतीक्ष्यो घेति घस्तुतस्तत्रापि विद्याधर्मिक एव सन्देहो विद्याशक्तिर्गोसम्यक्च गवसम्यक्च घेति विदलणामात्रात् द्विविध्यातिधानम् यत् सामान्यसंशयहेतुस्तुदनेकत्र दृष्टं सशयकम् ऐकत्र धर्मिणि वा दृष्टं संशयहेतुरित्यत्र प्रथमा विधामात्रः । दृष्टसूत्रस्य संशयहेतुः तत्र दृष्टाभ्यां स्यात्पुरुषाभ्यां तुल्यं वर्तते पुरोवर्तते यद्दृश्यस्य तद्दृष्टं संशयहेतुरित्यर्थः ॥

which is an internal object That again which has an external object relates to something of which the properties are perceived, or to something of which the properties are unperceived That which relates to something of which the properties are perceived, is such as when on seeing a determinate object and having tallness as an attribute the doubt arises whether the object be a post or a man That which relates to an object the properties of which are not perceived is such as when on seeing merely the horns belonging to a cow gayal or other animal in a forest where it is concealed by the intervention of bushes &c the doubt arises whether it be a cow or a gayal But in the latter case the doubt really relates to the quality of the horn whether the horn belong to a cow or to a gayal and consequently the statement of this distinction is due merely to a refinement of language The general [i.e. common property] which is the cause of doubt gives rise to doubt either when observed in several objects or in one The first statement is therefore explained in this aphorism Height perceived is [in the former case] the cause of the doubt The height that is to say, which is perceived in a present object and which belonged equally to a post and to a man previously seen is the cause of the doubt U

**यथादृष्टमयथादृष्टत्वाच्च ॥ १९ ॥**

Aph 19 That which is perceived in a certain way [is a cause of doubt] because it is [at another time] perceived not in that way \*

\* That which is seen in a certain way, gives rise to doubt by reason of its being perceived not in that way For instance Chaitra being seen in a certain manner with hair is at another time seen not in that manner but without hair When in the course of

‘अयथादृष्टत्वादेतोर्नयथादृष्टमपि सशायक यथा चैत्रो यथादृष्टः केशयान् का सान्तरे अयथादृष्टः केशविनाशतो दृष्ट इत्यर्थः । क्रमेण तत्रैव चैत्रे यस्मात्तमस्तके दृष्टे सति भवति सशयचैत्रोऽयं सकेशो निष्केशो वेति तत्र हि चैत्रत्व समानो धर्मः सशायक स चैत्रैव दृष्ट इत्यभिन्न एव धर्मिणि दृष्टः सशयहेतुः ॥

time Chaitra is seen with his head covered with his garments a doubt arises whether this Chaitra have hair or no In this case the being Chaitra is a common property which gives rise to doubt and this common property is seen in one object The cause of the doubt therefore is seen in one undivided object U

<sup>1</sup> It is stated that a property may exist under two alternative conditions in one object. For if Chaitra be seen with his head muffled up a doubt arises whether he have hair or no and the cause of this doubt is the knowledge of the notion Chaitra accompanied by the notion of hair or of the absence of hair V

विद्या ऽविद्यातरव सशय ॥ २० ॥

Aph 20 Doubt also [arises] from knowledge and want of knowledge

<sup>2</sup> Internal doubt is produced by knowledge and the want of knowledge. For instance an astronomer predicts truly and predicts untruly eclipses of the moon &c Accordingly a doubt arises in his mind as to his knowledge whether it be correct or not Or knowledge is sometimes science and sometimes not science wanting demonstration, and consequently a doubt arises with respect to something whether inasmuch as it is known it exists or not U

श्रोत्रग्रहणो यो ऽयं स शब्द ॥ २१ ॥

Aph 21 The object which is apprehended by hearing is sound

<sup>3</sup> It is now established by means of a definition that sound is

<sup>1</sup> एतत्तु कोटिद्वयसद्वचरित धर्ममाह । भवति हि प्राचूतशिरसि क्षेत्र अथ केशधान् निष्केशो यत्वादिमशय तत्कारणञ्च कश्चिदभाषसद्वचरितक्षेत्रत्वज्ञानम् ॥

<sup>2</sup> आन्तरमशयो हि विद्या ऽविद्याभ्या भवति यथा मोहूतिक सम्मयादिशक्ति च न्द्रोपरागादि असम्मयापि तत्र स्वज्ञाने संशया ऽस्य जायते सम्मयादिष्टमसद्वचरिति यद्वा ज्ञान हि कश्चिद्विद्या कश्चिदविद्या अप्रमा भवति तथा च ज्ञायमानत्वात् सद्विदमसा ह्वेति संशयो जायते ॥

<sup>3</sup> इदानीं शब्द धर्मिण लक्षणमुखेन व्ययस्यापयति । श्रोत्रेण गृह्यते श्रो श्रयणे विन्दतन्त्रज्ञातिकप्रत्यक्षप्रियं इत्यर्थः । शब्दत्वादेति तादृशत्वादर्थ इति ज्ञातिमान्

possessed of properties. It is apprehended by hearing, that is, is an object of ordinary perception produced in the organ of hearing. The notion of sound, being of the same kind, is an object, and is therefore a class. The full definition, then, of sound is that it is a class included in the notion of a quality which exists as the object of common perception produced in the organ of hearing. V

Doubt with respect  
to sound answered

तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्य उभयया  
दृष्टत्वात् ॥ २२ ॥

Aph 22 Since the particular [class of sound] is perceived both in things homogeneous and in things heterogeneous [a doubt arises with respect to it]

‘A doubt arises with respect to sound’ is to be supplied, and by ‘sound’ must also be understood the notion or class of sound and the notion of its being apprehended by the organ of hearing. Since, then, the exclusion of particularity or difference of sound is perceived in things homogeneous, i. e. in the twenty three qualities, and in things heterogeneous i. e. in substances and actions, sound gives rise to a doubt respecting itself, whether it be a quality, a substance, or an action. U

Some have maintained that, inasmuch as there exist names and notions of low and loud sounds, sound is a substance. The refutation of this opinion is here commenced. Since there is per-  
इति तदर्थस्तथा च श्रवणेन्द्रियजन्यलौकिकप्रत्यक्षविषयवृत्तिगुणत्वव्याप्यजातिमत्त्वमेव  
शब्दलक्षणं पर्यवहितम् ॥

‘शब्दे सम्यगिति शेषः । शब्दे शब्दत्वं घोषपाहृत्य घोषप्रभृते तच्च तुल्यजा-  
तीयेषु त्रयोविधतां गुणेषु अर्थान्तरभूतेषु द्रव्येषु कर्मसु च विशेषस्य व्यापने उभयया  
उभयत्र दर्शनात् शब्दो किं गुणो द्रव्यं कर्म वेति सम्यगजनयति ॥

‘केचित्सु सूत्रम् शब्दं महाशब्द इत्यादियमपराद्वयमेव शब्द इत्युक्तत्वं  
निराकर्तुमारभत । शब्दे यद्यमाणस्य शब्दत्वादेर्येषस्य तुल्यजातीयेषु त्रयोविधतां  
विधतां गुणेषु अर्थान्तरेषु द्रव्येषु कर्मसु च उभयया उभयत्र द्रव्यत्वमिति निश्चिते  
तदभाववत्तया निश्चितेषु च अदृष्टत्वात् शब्दो द्रव्यं न केन हन्य इति दूरयेत् तथा  
च निश्चितोभयकोटिमद्वयत्वस्यासाधारणस्य शब्दत्वो- ह्यन तद्वत्तात् तादृ-  
शसम्यगजनयतीति भावः ॥

ceived no particularity in the nature of sound apprehended in sound, both in the twenty-three things homogeneous, i. e. in the qualities, colour, &c., and in things heterogeneous i. e. in substances and actions, which are distinguished by belonging to the class substance and other classes, 'a doubt arises'—for these words are to be supplied—whether sound be a substance or no. The knowledge of the existence in the nature of sound of particularity, in the form of exclusion from that of which both alternatives are distinguished, gives rise to such a doubt V.

एकद्रव्यत्वाच्च द्रव्यम् ॥ २३ ॥

Aph. 23. Since it inheres in one substance only, [sound] is not a substance.

' That of which one substance is the substratum, inheres in one substance only Inasmuch, therefore, as no substance has only one cause of inherision, sound, since it differs in properties from substance, is not a substance. U.

' The opinion that sound is a substance is here rejected Sound is not a substance, for it inheres in one substance, i. e. resides in one only; whereas it is well known that no substance abides in one other substance only. V.

नापि कर्मावाप्तुपत्त्यात् ॥ २४ ॥

Aph. 24. Now is it an action, for it is invisible.

' Sound is not an action, for the perception of which sound is the object is not visual, i. e. is produced by some other external organ than the eye. The class sound, therefore, does not belong to

' एकं द्रव्यं समवायि यस्य तदेकद्रव्यं द्रव्यञ्च किमप्येकद्रव्यसमवायिकारणकं न भवतीति द्रव्यैर्धर्म्यवाच्यं शब्दो द्रव्यमित्यर्थः ॥

' इदानीं शब्दस्य द्रव्यत्वं निरस्यति । शब्दो न द्रव्यम् एकद्रव्यत्वात् एकमात्रा-  
चित्तत्वात् न ह्येकमात्राचित्तत्वं किमपि द्रव्यं प्रसिद्धम् ॥

' प्रत्ययस्य शब्दविषयकस्यावाप्तुपत्त्यात् चक्षुर्भेदवहिरिन्द्रियजन्यत्वादित्यर्थः तथा  
च शब्दस्य न कर्मवृत्तिवाप्तुपत्त्यवाप्तुत्तिजातित्वात् रसत्वादिवदिति भावः ॥

action, because like the class taste &c it exists as a class not included in things visually perceived U

गुणस्य सतो उपवर्गः कर्मभिः साधर्म्यम् ॥ २५ ॥

Aph 25 The transiency of [sound] which is a quality, is a property common also to actions

1 It may be objected that sound is an action, since like throwing upwards &c it comes rapidly to an end The answer is as follows —Transiency is rapid destruction This in the class quality is dependent, like qualities [such as pleasure and pain, and the like], on rapid occurrence of being and ceasing to be It is, therefore, only a property common also to actions, but not the whole essence of action Rapid destruction, which you advance as an argument, is found in other instances besides action, as is shown by the conception of duality by pleasure and pain, &c U

सतो लिङ्गाभावात् ॥ २६ ॥

Aph 26 Since there is no mark of [sound as] existing [before utterance, it does not so exist]

1 Meeting the objection —Let it be allowed that sound is a quality, yet it is not a mark of the existence of ether, for it would justify the inference of the existence of ether, only if it were an effect of ether, whereas it is eternal its occasionally not being observed being due to the non existence of something to make it known, it is stated If sound existed previously to its

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1 ननु शब्दः कर्म आशुतरयिनाशित्यात् उत्प्रेषणादियदिति चेदत्राह । अपवर्गः आशुनाशः स च गुणस्येति द्वित्यादिषदाशुभाविनाशकसंविताधीन इति कर्मभिः साधर्म्यमाश्रमस्य न तु कर्मत्वमेव त्वदुक्तरेताराशुतरयिनाशित्वस्य द्वित्वज्ञानमुल्लेखः आदिभिरनेकान्तिरुक्त्यमिति भावः ॥

1 ननु सिध्यतु शब्दो गुणस्तथापि नासावाकाशसिद्धम् आकाशं हि तदा प्रमाणं येन यदि तस्य कार्यं स्यात् किन्तु नित्यं एवायं कदाचिदनुपलभ्यस्तु व्यञ्जकाभावः प्रयुक्त इत्याशङ्क्याह । यदि हि उच्चारणात् प्रागुद्ध्ये शब्दः सन् स्यात् तदा सतोऽप्ये लिङ्गं प्रमाणान्तरं स्यात् न चापवर्गदशायाः शब्दसत्ये प्रमाणमस्ति तस्मात् कार्यं एवायं न व्यङ्ग्यं इति ॥

utterance there would be a mark or another proof of it as an existing thing. There is no proof of sound in the case of its not being heard. It is not therefore manifested as pre-existent. U

<sup>1</sup> The doctrine of the Mīmāṃsakas that sound is not produced but eternal, but that it is sometimes unperceived because there is nothing to make it known is rejected. Because there is no mark of sound as existing means because there exists no proof establishing the eternity of sound. V

नित्यवैधर्म्यात् ॥ २७ ॥

Aph 27 Since [sound] differs from the eternal [it does not exist previously to utterance]

<sup>2</sup> A difference is perceived between sound and the eternal. For it is inferred by what is spoken that Chaitra, Matra and others exist even when concealed because Chaitra speaks but it is never inferred from that which is made known as a water pot and the like that that which makes known such as a lamp and the like exists. Therefore sound is produced but is not made known as previously existent. U

<sup>3</sup> After the statement of the absence of a proof a proof of the contrary is stated. Sound is not eternal because it differs from the eternal : c because it ceases to be for that it ceases to be is established by the evidence of sense. V

अनित्यश्चाय कारणात् ॥ २८ ॥

Aph 28 It is not eternal for it has a cause

<sup>1</sup> शब्दो न जन्मते किन्तु नित्य एव स कदाचिदप्रत्यवन्तु तस्य व्यञ्जकवैधुर्यादिति मीमांसकमतं निरस्यति । सता नित्यस्य शब्दस्य सिद्धाभावात् शब्दनित्यतासाधकप्रमाणाभावादिति फलितार्थः ॥

<sup>2</sup> नित्येन सदास्य शब्दस्य वैधर्म्यमुपलभ्यते यतश्चेन्नोक्तोत्पत्त्याश्चेतो मीमं चेन्न मेवादिवचनेनानुमीयते न च व्यञ्जकप्रदीयादिव्यञ्जने घटादिना कदाचिदनुमीयते तस्माज्जन्यस्यार्थे न व्यङ्ग्य इति भावः ॥

<sup>3</sup> साधकभावाभ्युक्त्या साधकमप्याह । नित्यवैधर्म्यात् विनाशित्वात् शब्दो न नित्यस्तच्चाशस्य प्रत्यक्सिद्धत्वादिति भावः ॥

<sup>1</sup> Because its production from a cause is observed, is to be supplied For a sound is observed becoming manifest by the conjunction of a drum and drumstick, and the like It is, therefore, not eternal, because it is produced. Or 'for it has a cause' implies that the reason is that it possesses a cause U.

<sup>2</sup> Sound is not eternal, because it has a cause. For eternal things have no causes V

न चासिद्धं विकारात् ॥ २९ ॥

Aph 29 This is not unproved by change

<sup>1</sup> It must not be argued that there is no proof that sound has a cause, since, inasmuch as it is loud or soft, a change is perceived. For a loud or soft sound is perceived in consequence of the hardness or softness of the beating of a drum with a drumstick, and the like But the loudness &c of that which is manifested, is not dependent on the loudness &c of that which makes known. From its cause or change, therefore, it is inferred that it is produced, not that its existence is made known U

<sup>2</sup> That sound has a cause is not disproved by its change or existence as loud, soft, &c For in the absence of hardness or softness in the beating of a drum with a drumstick and the like, there

<sup>1</sup> कारणत उत्पत्तेर्दृष्टत्वादिति श्रेयः उपलभ्यते हि भेरीदण्डसंयोगादिभ्यः प्रादुर्भूतं शब्दः तथा द्योत्यस्तिमत्त्वादित्योऽयमिति यद्वा कारणत इति कारणवत्त्वहेतुमुपलक्षयति ॥

<sup>2</sup> शब्देऽनित्यः कारणतः कारणवत्त्वादिति यावत् न हि नित्यानि कारणवन्ति भवन्ति इत्यर्थः ॥

<sup>3</sup> शब्दस्य कारणवत्त्वमसिद्धमिति न वाच्यं तीक्ष्णमन्दादिभावेन विकारस्य दर्शनात् भेरीदण्डाभिघातस्य तीक्ष्णतया तीक्ष्णस्य मन्दतया मन्दस्य शब्दोपलम्भात् न ह्यभिव्यञ्जकतीक्ष्णत्वाद्याधीनोऽभिव्यङ्ग्यतीक्ष्णत्वादिः तथा च कारणतो विकारादनुमोदते ज्ञेयोऽयं न त्वभिव्यङ्ग्य इति ॥

<sup>4</sup> शब्दस्य कारणवत्त्वं नासिद्धं विकारात् तीक्ष्णमन्दादिभावात् न हि भेरीदण्डादिभिघातस्य तीक्ष्णमन्दादित्वाभावे शब्दस्य तीक्ष्णमन्दादिभावः केनचिदुपलभ्यते नाप्यभिव्यञ्जकस्य तीक्ष्णमन्दादिभावेन शब्दे तीक्ष्णमन्दादिभावो भवितुमर्हति श्रुतो भेरीदण्डादिभिघातादिकारणजन्यत्वं शब्दस्याकामेनापि वाच्यमिति नासिद्धिरिति भावः ॥



could not be observed to exist loudness or softness of sound. It is impossible that loudness, softness, &c. should exist in sound as a consequence of the loudness, softness, &c. of that which manifests it. It must therefore be admitted even by an opponent that sound is produced from a cause, this cause being the beating &c. of a drum with a drumstick, &c. V.

**अभिव्यक्तौ दोषात् ॥ ३० ॥**

Aph. 30. Since in its manifestation there would be a defect [sound is not manifested.]

1 If sound were manifested, an unalterable relation of evolvent and evolute in things co-extensive and apprehended by the same sense would be wrongly conceived to exist. But no such unalterable relation is observed to exist among such objects. If this be not assented to, it will follow that when one letter (as *ka*) is manifested, all letters will be manifested. The objection that an unalterable relation of that which manifests and that which is manifested is observed to exist between the existent, a man, and a Brahman, which are co-extensive, and are manifested according to their diverse natures, places, and origins is invalid. For they are not co-extensive, for the extension of the human and the Brahmanical, is not so great as that of the existent. U.

**संयोगादिभिर्भागात् शब्दाच्च शब्दनिवृत्तिः ॥ ३१ ॥**

Aph. 31. Sound is produced by conjunction, disjunction and [other] sound.

2 By conjunction—by the conjunction of a drum and drum-

1 शब्दस्याभिव्यक्तौ समानदेशानां समानेन्द्रियग्राह्याणां प्रतिनिवृत्त्यञ्जक्य-  
ङ्गत्वं दोषः स्यात् उ. च सादृश्यानां प्रतिनिवृत्त्यञ्जक्यङ्गत्वं कश्चिदुच्यते अत्र यदि  
तदा न स्योक्रियेत तदा ककाराभिव्यक्तौ सर्ववर्णाभिव्यक्तिप्रसङ्गः । ननु समानदेशाना-  
मपि सत्त्वनरत्नग्राह्यत्वात् स्वरूपभेदसंस्थानयोनिव्यङ्ग्यानां प्रतिनिवृत्त्यञ्जक्यङ्गत्वं  
दृष्टमेवेति चेन्न तेषां समानदेशत्वाभावात् न हि पादयत् दैव सत्त्वस्य साधनेय ना-  
त्यस्य ग्राह्यत्वस्य वा ॥

2 संयोगात् भेदीदृश्यादिसंयोगात् विभागात् ध्वनिं पादयमाने तत्र संयोगस्तादृश्या

stick and the like By disjunction—in a bamboo when being split, for in this case conjunction is not the cause of the first sound for no such conjunction exists, and consequently disjunction of the two pieces of bamboo is the efficient cause and the non coherent [or extrinsic or immaterial] cause is the disjunction between the piece split off and the ether When sound is produced at a distance on a lute &c. it is propagated by continual reproduction till arriving at that space in ether which is limited by the outer ear it is perceived Sound therefore is produced also from sound U

**लिङ्गाच्चानित्य शब्द. ॥ ३२ ॥**

Aph 32 Sound is not eternal because of its mark

<sup>1</sup> Articulate sound is not eternal because though constituting a class it is apprehended by the organ of hearing as in the case of a lute &c U

Object ons of the  
Mīmāṃsakas

**द्वयोस्तु प्रवृत्त्योरभावात् ॥ ३२ ॥**

Aph 33 But [were sound quickly destructible] the activities of two would not exist

<sup>2</sup> The objection of a Mīmāṃsaka is stated Of two—of teacher and pupil—the activities—the activity of the teacher in teaching and of the pupil in learning—would not exist would follow to be non-existent Since such expressions as The teacher teaches

द्वयस्य शब्दस्य कारणं तदभावात् तस्मात् यश्चदलद्वयविभागो निमित्तकारणं दत्ताकाशविभागश्चासमवायिकारणम् । यत्र च दूरे घोषादायुत्पन्नं शब्दं तत्र सन्तानक्रमेण उत्पद्यमानं शब्दं कर्णशृङ्खल्यस्यच्छिन्नमाकाशदेशमासादयन् मृच्छते तेन शब्दादपि शब्दनिष्पत्तिरिति ॥

<sup>1</sup> वर्णात्मक शब्देऽनित्य जातिमत्त्वे सति योत्रपाद्यत्यात घोषादिष्वनिवदित्यर्थः ॥

<sup>2</sup> मीमांसक प्रत्यक्षतिष्ठते । द्वयोर्गुणश्रिष्टयोः प्रवृत्त्योः गुरोरध्यापने प्रवृत्तिः शिष्यस्य तु अध्ययने तयोरभावात् अभावप्रसङ्गात् गुरु शिष्यान् वेदमध्यापयति शिष्येभ्यो वेदं ददाति इत्यादिवाक्यानामेकार्थन्यानुभवेन अध्यापनं दानमेव तथा च शब्दस्याशु विनाशित्वं तस्य दानप्रतिपक्षयोरसम्भत्त्वात् अध्यापने अध्ययने च प्रवृत्तिर्न स्यात् अतः शब्दस्याग्रयं स्थैर्यं स्थीकार्यं माशकानुपलब्धेश्च तत्राग्रे प्रमाणाभावात् तावत् कालस्थिरज्ज्ञेन कः पश्चाच्चाश्रयिष्यति इति न्यायेन नित्यतेषु फलितति भावः ॥

his pupils the Veda, and The teacher gives his pupils the Veda, are recognised to be identical in sense, teaching is nothing else than giving. As, therefore, if sound were rapidly destructible it would be impossible to give and receive it, there would exist no activity in relation to teaching and learning, the permanency of sound must, therefore, be admitted. It also follows from the absence of a proof of destruction of sound, no destroying agent being observed. The eternity of sound is also established by the argument. It has so long existed, who shall destroy it after this? V.

प्रथमाशब्दात् ॥ ३४ ॥

Aph. 34 From the word 'first' [it follows that sound is eternal.]

<sup>1</sup> The eternity of sound must be admitted, Inasmuch as in the Vedic text, "He thrice recited the first, and thrice the last," it is affirmed that the first and last texts recited at the adding of fuel to the sacred fire were thrice pronounced; for to pronounce them thrice would be impossible, unless sound were eternal. Therefore its eternity is established according to the argument previously employed V.

सम्प्रतिपत्तिभाषाच्च ॥ ३५ ॥

Aph. 35. Also from the existence of recognition

<sup>2</sup> The permanence of sound necessarily follows from the existence of recognition or recollection. Such recognitions as that Maitra is reading the same verse as Chaitra read, or that this is the same letter *ka*, would be impossible unless sound were permanent. V.

<sup>1</sup> शब्दस्याद्यस्य नित्यत्वमुपेयम् त्रिः प्रथमामन्याह त्रिस्तमामन्याह इति युते प्रथमोक्तमयोः सामिधेयोः त्रिहोत्रारण्य विहिततयात् न हि स्थिरमन्तरेण त्रिहोत्रारण्यं सम्प्रतीतिं पूर्वोक्तन्यायेन नित्यतायाः सिद्धेरित्यर्थः ॥

<sup>2</sup> शब्दस्याद्यस्य स्थिरं सम्प्रतिपत्तेः प्रत्यभिज्ञाया भाषात् सत्यात् यः प्रत्यक्षधरेण यद्विहितस्तमेव मित्रः पठति स एवायं इत्यादि प्रत्यभिज्ञाशब्दस्य स्थिरतामन्तरेणानुपपत्तेति भावः ॥

M masaka subject  
tions answered

सन्दिग्धा सति बहुत्वे ॥ ३६ ॥

Aph 36 A plurality existing [these arguments] are doubtful

' A plurality diversity and non permanency existing in the particular motions of the limbs in dancing and the like teaching learning and recognition are observed to exist in regard to them Therefore teaching &c the arguments or middle terms for the permanence of sound are doubtful, that is undistributed. For otherwise from such observations as He learns dancing He dances thrice ' Chaitra is performing the same dance as was performed by Chaitra, permanence would be proved similarly of all these actions V

सख्याभाव. सामान्यत ॥ ३७ ॥

Aph 37 The existence [in sound] of number [results] from generality

\* It may be said There are fifty letters texts of eight and texts of three syllables and the anushtubh metre of eight syllables How if letters be not eternal can they be infinite according to diversity of utterance? The reply is as follows The existence of number i e of the numbers fifty and the like results from universality from the letters la ga &c existing as classes Though there be an infinity of the letters la &c the things belonging to the class la ga &c exist as fifty or three or eight just as substance quality &c exist as nine or twenty four in virtue of a division of that which is included in the class U

' नृत्यादीनामङ्गवियाजिगेषाणा बहुत्वे ऽपि नानात्वे ऽपि अस्थैर्ये ऽपीति यावत् सति अध्यापनाभ्यासप्रत्यभिज्ञाना दर्शनात् अध्यापनाद्या स्थैर्ये साध्य सन्दिग्धा अने कान्तिका नृत्यमधीते त्रिर्नृत्यते पदेव नृत्य क्षेत्रेण कृत मैत्रस्तदेव करोतीत्यनुभवस्य सर्व सिद्धत्वादित्यर्थ ॥

\* ननु पञ्चाशद्वर्णा अष्टावरो मन्त्र अक्षरो मन्त्र अष्टावरो ऽनुष्टुप्तित्यादिसख्या कथं वर्णानामनित्यस्य उच्चारणभेदेनानन्त्यसम्भवादित्यत आह । सख्याया पञ्चाशदा दिसख्याया भावः सख्याय सामान्यत कत्यगत्यादिजातित इत्यर्थं ककारादीनामा नन्त्ये ऽपि कत्यगत्याद्यङ्गिज्ञानपञ्चाशत्त्व त्रित्यमष्टत्य वा द्व्यगुणादीनामान्तर्गण्य कभेदेन नयचतुर्धिशतित्यादिवदित्यर्थ ॥

an eye and the like are employed. Now, that in which this universal cognition resides and which employs for its instruments the olfactory and other organs is the soul. U

सोऽनपदेशः ॥ ३ ॥

Aph. 3 That it is an invalid argument [which affirms that sensible cognition is an attribute either of the body or of the senses]

<sup>1</sup> In anticipation of the objection — 'Let the body or the organs of sense be that in which cognition resides, for, these being both more manifestly related to cognition than their negations are why should we imagine any other cognising subject? For consciousness is an attribute of the body being like its colour, &c., one of its effects, and the same may be said to be the case with regard to the organs of sense as attributes — it is stated that this is an invalid argument, i. e. the appearance of an argument, inasmuch as the middle term being undistributed it is as uncertain that cognition is the effect of the body or the senses, as that knowledge of an object is generated by the lamp [by the light of which it is seen] U

<sup>2</sup> That—the argument to establish the existence of cognition in the body—is a fallacious argument—the mere appearance of an argument. For a water pot a piece of cloth and the like do not in virtue of being effects of the body reside in the body. It cannot be proved that cognition exists in the body, for this would be a violation of the argument just stated. V

कारणाज्ञानात् ॥ ४ ॥

Aph. 4 Because there is unconsciousness in the causes

<sup>1</sup> ननु शरीरमिन्द्रियाणि या प्रसिद्धेराशयेऽस्तु प्रसिद्धं प्रति तदुभयान्वयव्यतिरेकयोः स्फुटतत्त्वान् किं तदन्वयग्रहणं नया तयाहि चेतस्य शरीरगुणं तत्कार्यत्वात् तद्वयादित्यत एवमिन्द्रियगुणत्वोऽपि वाच्यमित्याशङ्क्याह । अपदेशो हेतुः तदाभासोऽनपदेशः तथा च तत्कार्यत्वप्रदीपज्ञानादाऽनेकान्तिरुत्पादनपदेश इत्यर्थः ॥

<sup>2</sup> स देशशक्तित्वसाधको हेतुः अनपदेश इत्याभास देशकार्यत्वस्य घटपटादेस्तत्त्वेन तत्र देशस्थितत्वाभावात् उक्तहतार्थेभिचारान्न प्रसिद्धेर्देशशक्तित्वसिद्धिरित्यर्थः

<sup>1</sup> It is meant that cognition cannot reside in the body or in the organs of sense because of the unconsciousness or absence of consciousness in the causes or constituent parts, of the body, such as the hands, feet, &c. It is observed that the particular qualities of earth and the other substances are determined by the previous qualities of the cause of the substances. In like manner if there existed consciousness in the causes of the body, it might possibly exist also in the body itself. But this is not the case. Should it be urged that consciousness must also exist in the constitutive portions of the body, it may be denied on the ground of the want of unanimity which would ensue, for unanimity is never observed between many sentient beings [whereas it is observed in the actions of the body]. Moreover were the hand for instance cut off, there would be no recollection of that which was experienced at the amputation according to the maxim One does not remember that which is experienced by another. Again when the body perished there would, as a consequence be no fruition of the results of injuries and the like done therein for Mantra does not experience the results of the evil done by Chaitra and actions would accordingly be lost, and there would come to pass events not determined by former acts. U

कार्येषु ज्ञानात् ॥ ५ ॥

Aph 5 Because there would be consciousness in the effects.

<sup>2</sup> Anticipating the objection that consciousness exists in a mi

<sup>1</sup> शरीरकारणानां करहरणादीनां तदवयवानां वा अज्ञानात् ज्ञानगुणत्वादित्यर्थं पृथिव्यादिविशेषगुणानां हि कारणगुणपूर्वकता दृष्टा तथा च शरीरकारणेषु यदि ज्ञान स्यात्तदा शरीरे अपि सम्भाष्येत न चेत्तत्र नान्यस्मिन् शरीरकारणेष्वपि चैतन्यमिति चेत् एकमत्याभावाप्रसङ्गान्न हि यदूना चैतनानामेकमस्य दृष्टम कराजच्छेदेनानुभूतस्पर्शच्छेदे स्मरणप्रसङ्गात् ततो नान्यददृष्ट स्पर्शस्य इति किञ्च शरीरनाशे तत्कनर्हि सादृकानुपभोगप्रसङ्गात् न हि क्षेत्रेण कृतस्य यावस्य फलं मित्रे भुङ्क्ते ततश्च कृतकानिरक्तताभ्यामवयवस्य स्यात् ॥

<sup>2</sup> ननु शरीरकारणेषु सूक्ष्मावयवा ज्ञानमस्ति शरीरे तु स्फुटमतेनाकारणेषु च पूर्वकता न चेकमत्यानुपपत्तिरित्याशङ्क्यते । यदि तु शरीरसूक्ष्मकारणेषु परमाणुषु चैतन्यं

minute degree in the causes of the body, and is manifest in the body, and that there is not therefore the absence of a prior existence of the quality in the causes, nor the impossibility of unanimity, it is stated that if consciousness existed in the atoms which are the primary causes of the body, it would exist also in the water-pots and like products or effects which derive their origin from it; and also consciousness would exist in products such as water-pots and the like, because the particular attributes of the earth pervade all terrestrial existence. But consciousness is not observed to exist in these products. U.

### अज्ञानाच्च ॥ ६ ॥

Aph. 6. And because it is not known [that any minute degree of consciousness exists in products of matter]

'In anticipation of the objection that consciousness may exist in an inappreciable degree in water-pots and other material products, it is stated that inasmuch as it is not known by any kind of evidence, there is no consciousness in a water-jar and the like. Otherwise it might have to be admitted that a hare has horns, if we are to allow what is unwarranted by any form of evidence. For by no kind of evidence is it known that there exists consciousness in a water-jar and the like. U.

'It is not known,' means 'because there is no form of evidence conveying the notion of consciousness as existing in the various products.' The word 'and' implies that such an hypothesis is

स्यात् तदा तदारब्धेषु कार्येषु घटादिष्वपि स्यात् किञ्च पार्थिवविद्येषु गुणानां सर्वपा-  
रिधित्वाया व्याप्तिः कार्येष्वपि घटादिषु चेतन्यं स्यात् च तत्र चेतन्यमुपलभ्यते  
इत्यर्थः ॥

ननु घटादायपि सूक्ष्ममात्रया चेतन्यमस्त्येयेत्याशङ्क्यते । सर्वे प्रमाणे रज्ञानात्  
कुम्भादी न चेतन्यमित्यर्थः सर्वप्रमाणाणामेव स्याद्व्युत्पत्तये शक्तिमाणा देव्युत्पत्तयेऽप्य-  
न हि घटादौ चेतन्यं केनापि प्रमाणेन ज्ञायत इति ॥

अज्ञानात् केनापि प्रमाणेन तत्तत्कार्यगतज्ञानस्याज्ञानाजननात् तथा च नियमा-  
यकत्वाच्च तत्तत्कार्येषु ज्ञानमित्यर्थः चकारो गौरयं समुच्छिनेति तथा च नानावयवेषु  
नानाचेतन्यरूपनापेक्षया चेतन्यधारतया एकं द्रव्यान्तरमेव कल्पयितुमुचितमिति भावः ॥

unnecessary It is more fitting to conceive some one other substance as the subject of consciousness than to imagine a varied consciousness existing in various portions of matter V

अन्यदेव हेतुरित्यनपदेशः ॥ ७ ॥

Aph 7 The means of proof is something else [than has been supposed] —this is not a valid argument

' It may be urged It has been affirmed that a ruling soul is inferred from the organ of hearing and other instruments This is not a legitimate inference, for the auditory and other organs are neither identical with, nor produced by, the soul, and unless one of these alternatives be admitted there is no proof of any inseparable co existence of these organs and the soul, and unless there be such inseparable co existence there can be no valid inference of this kind. To this it is replied that the means of proof can but be something else than that which is to be proved It cannot be identical with that which has to be proved for were it so it would follow that there would be no difference between the means of proof and the thing proved A means of proof constituted by identity with that which is to be proved, is no means of proof —is invalid as an argument U

अर्थान्तरं स्वर्थान्तरस्याऽनपदेशः ॥ ८ ॥

Aph 8 One thing cannot be an argument [of the existence of another thing with which it is wholly unconnected]

' It might be asked by an objector how quality not produced

' ननु श्रोत्रादिभिः करणैरधिष्ठाता अनुमीयते इत्युक्तं तदुक्तं न हि श्रोत्रादिभिरात्मनः स्तादात्म्यं तदुत्पत्तिर्वा न च ताभ्यामन्तरेणाऽविनाभावसिद्धिः न चाधिनाभावमन्तरेणाऽनुमितिरित्यत आह । हेतुः साध्यादन्य एव भवति न तु साध्यात्मा साध्याधिषेयप्रसङ्गात् तस्मात्तादात्म्यघटितो हेतुरहेतुरनपदेश इत्यर्थः ॥

' ननु साध्यादनुत्पत्तस्य गुणत्वस्य कथमनुमापकत्वम् तथा सति धूमादिना वह्नया देरिय रासभादेरप्यनुमानापत्तेरित्यत आह । हि हेतोः यतोऽर्थान्तरं वस्तुवन्तरम् अर्थान्तरस्य ननु वस्तुवन्तरस्य अनपदेशः अहेतुः रासभादेर्व्याप्तिशून्यो हि धूमादिः रासभादौ साध्या हेत्याभासः यस्यादौ तद्व्याप्यत्वस्य तत्र सत्त्वात् प्रकृते तु व्याप्तिसत्त्वाच्चागमकत्वमिति भावः ॥



by that which is to be proved can warrant any inference, for were this the case smoke &c, might prove the existence of an ass &c, or as well as that of fire. It is therefore stated that one thing or kind of substance, cannot be an argument for the existence of another thing or another kind of substance. Thus smoke &c if the existence of ass is to be proved, would be fallaciously adduced as a means of proof being void of invariable concomitance with asses, &c. But with reference to fire &c it would not be so, for in that case there would exist a concomitance. In the present case there must be a concomitance there is not merely an accidental relation. V

**सयोगिसमवाय्येकार्यसमवायिविरोधि च ॥ ८ ॥**

Aph 9 The conjunct the inherent the co-inherent in one thing, and the contradictory [are means of proof]

1 Such form of proof as The body has skin because of its corporeality, is that of conjunction. For skin is described as a natural integument of matter capable of growth and decay, and is neither a cause nor an effect of the body, but merely produced together with the body and invariably conjoined with it. In like manner the form of proof from inherence is such as Ether possesses extension, because of its substantiality, like a water pot, &c. Here extension which has to be proved is established by substantiality a property essential to ether. Or another example would be —The divisibility of extension must somewhere cease, therefore the atomic, as a degree of extension is proved, whence it is inferred that atoms exist in which the atomic inheres. The inference

1 शरीर स्वयत् शरीरत्वादित्य हेतु सयोगो दृष्टिजन्यद्वयसहजाश्रय इति स्वमित्युच्यते तच्च न शरीरस्य कार्य कारण वा किन्तु सहात्मिकमात्र नियतसयोगवत् । एवं समवायि यथाकार्य परिमाणवद्व्युत्पत्त्यात् घटादिवदिति अत्र परिमाण साध्य द्वयस्येनाकार्यसमवायिना धर्मस्य साध्यते षट्ठा परिमाणतारतम्य कश्चिद्विद्युन्तमित्यनेनाश्रुत्य परिमाणविशेषे सिद्धे तेन तदाश्रय परमाणुरनुमीयते शब्दादिना त्यागाश्रयज्ञानादिना त्यात्मनो अनुमान कार्यणैव कारणानुमानमिति नोदाहृतम् ॥

from sound of ether, and from knowledge &c. of soul is not given as an inference of cause from effect U

1 The conjunct means the means of proof connected with conjunction Is a means of the proof is to be supplied after each term of the aphorism. That which is connected by conjunction is the mark of the existence of that which is dependent on conjunction is included in the conjunction Otherwise how could there be such inferences as that in a particular place there are charioteers because there are chariots excellently driven there? Here the relation determining the conclusion is the connection by conjunction with the conjunct In like manner the inherent is a mark of the existence of that in which it inheres Else how in the case of seeing a mere portion of an animal &c could it be inferred from such determinate part that the whole is an animal &c? Nor can it be argued that there being in the case of conjunction of the sight with that portion a conjunction with the whole object it is difficult to prove that such an inference as this is not a mere perception for it is possible only where there is a desire to infer Since therefore a chariot and the like are not effects or products of a charioteer &c and are different from the charioteer &c. but invariably accompanied by the charioteer &c the being invariably accompanied by an object is the being inferrible from it is not restricted to the case of identity with or production by that object. V

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1 संयोगि संयोगानुयोगि लिङ्गमिति सर्वशेषः । तथा च संयोगानुयोगि संयोगप्रति योगिनो लिङ्ग व्याप्य कथमन्यथा श्रये देश सारथिमान् द्विलक्षणगतिमद्रथादित्यादाय नुमिति साध्यतावच्छेदकसम्बन्धश्चात्र स्वसुप्तसंयोग एव समवाय्यवि समवृत्तस्य लिङ्ग कथमन्यथा पश्याद्यवयवमात्रदर्शनदशाया विशिष्टावयवेना श्रयविन पश्यादेर नुमिति न चाद्यवयवसु संयोगदशायामवयवित्यपि संयोगसत्त्वात् तस्यापि प्रत्यक्ष दुर्वा रमिति धाव्य तथापि सिद्धाधिविषया तादृशानुमानसम्भवात् तथा सारथ्यादिभिश्च सारथ्याद्यवयवस्य च रथादे सारथ्यादेर्याप्यत्वात् व्याप्यत्वं न तादात्म्यतदुत्पत्तिनियत मिति भावः ॥

## कार्ये कार्यान्तरस्य ॥ १० ॥

Aph 10 One effect is [a mark of the existence] of another effect

\* An effect colour for instance, is a mark of the existence of another effect, such as touch. It is implied also that that which is not an effect, the unity of ether, is a mark of the existence of the individual unity of ether which is not an effect, and so in the case of infinite magnitude U

\* An effect or product of the earth such as smell, is a mark of the existence—for these words are to be supplied—of another effect such as taste. Co-inhesion in one object is juxtaposition constituted by in coexistence. In like manner invariable taste &c. should be regarded as a mark of the existence of invariable colour &c. Since, therefore, there is in smell &c., an invariable concomitance with taste, &c. which is not indifferent from or produced by smell it is proved that invariable concomitance is not astricted to the cases of identity and causality V

## विरोधभूतं भूतस्य ॥ ११ ॥

Aph. 11 A non-existent contradictory [is a mark] of the existent

\* The contradictory mark of co-existence or middle term is exemplified. Rain which has not fallen, is a mark of there having been no conjunction of air and clouds. In like manner the recita-

१ कार्ये रूपे कार्यान्तरस्य स्पर्शस्य लिङ्गम् । उपलब्धयाञ्चेतत अकार्यमप्याकार्ये त्वम् आकार्येरुच्यत्वे लिङ्गम् एव परममद्यस्य ॥

\* कार्यं पृथिव्या कार्ये गन्धादिकं कार्यान्तरस्य रसादेर्लिङ्गमिति श्रेयं । एकार्यम वायु समवायघोटितसामानाधिकरण्यम् एव नित्यरसादिकमपि नित्यरूपादेर्लिङ्गं द्रष्टव्यम् तथा च गन्धादे रसाद्यभेदस्य रसादिजन्यत्वस्य चाभावात् व्याप्तेस्तदुभयनैवत्य बाधितमेवेति भावः ॥

\* विरोधि लिङ्गमुदाहरति । अभूतं यद्ये भूतस्य चाप्यभस्योगस्य लिङ्गमेव स्फोटोदे विरोधी मन्त्रपाठः तथा चाभूतमनुस्य च स्फोटोदि भूतस्य मन्त्रपाठस्य लिङ्गम् ॥

tion of a sacred text is preventive of a tumour &c and accordingly there not having existed a tumour &c is a mark of there having been a recitation of a sacred text U

‘ It is exemplified how the contradictory may be employed as a middle term The non existent or non adjacent or in other words non adjacency of the contradictory is a mark—for these words are to be supplied—of the existent of that which has come into or remains in existence The illation assumes the following form This wood is combustible when conjoined with fire because gems &c (said to have the power of extinguishing fire) do not co exist as in the case of other substances reduced to ashes This district contains unintimidated snakes for though there are snakes there are no ichneumons as there are in certain other countries where there are venomous serpents V

### भूतमभूतस्य ॥ १२ ॥

Aph 12 That which has been [is a mark] of that which has not been

‘ Another contradictory argument is exemplified A tumour &c which has been is a mark of the recitation of a sacred text which has not been so also conjunction which has existed between wind and clouds is a mark that there has not been rain there having been a fire is a mark that there has not been extinction of fire by means of gems &c Similar instances may be inferred U

‘ विरोधिने व्याप्यत्वमुदाहरति । अभूतम असंविहित विरोधि विरोध्यसंविधानमिति यावत् भूतस्य जातस्य स्थितस्य वा विरोधिने लिङ्गमिति शेष अयमनुमानप्रकार अथ क्ताष्टा दाहग्रन् वृद्धिपुक्तस्य सति मरणादासंविधानात् भस्मीभूतमस्त्यन्तरयत् अथ देशा निमगाहिमान् अहिमन्त्रे सति नकुलशून्यत्वात् तादृशनिश्चितदेशान्तरवदित्यर्थ ॥

‘ विरोधिलिङ्गस्योदाहरणान्तरमाह । भूत स्फोटदिकम् अभूतस्य मन्त्रपाठस्य लिङ्गम् एवभूतो वाय्वभसयोगा भूतस्य घर्षस्य लिङ्गम् एवभूतो दाहो भूतस्य मरणादिसमवधानस्य लिङ्गमेवमन्वदण्युदाह ॥

\* That which has been that which has come into or remains in existence is a mark that there has not been its contradictory, a mark, in other words, of the non adjacency of its opposite For examples This wood is not co existent with gems &c, for it burns This district has no ichneumons for it has unintimidated snakes, and so forth V

**भूतो भूतस्य ॥ १३ ॥**

Aph 13 That which has been [is a mark of something repugnant] which has been.

\* Another mark of concomitance or middle term is exemplified There is sometimes inference from an existing opposite to an existing opposite as when on seeing a snake swelling with anger it is inferred that there is an ichneumon behind a bush In this case the snake excited is in existence and the ichneumon hidden by the bush is in existence There is therefore an existent object as the mark of an existent object On the other hand rain cannot exist at the same time as conjunction of clouds and wind nor can tumours &c co-exist with recitation of sacred texts U

**प्रसिद्धिपूर्वकत्वादपदेशस्य ॥ १४ ॥**

Aph 14 [These forms of inference are valid] because the mark is preceded by knowledge [of invariable concomitance]

\* Knowledge is recollection of invariable concomitance (vyāpti) The mark of this co existence is the middle term There is there

\* भूतमुत्पन्नं स्थितं वा अभूतस्य विरोधिना विरोध्यमविधानस्य निवृत्तिमित्यर्थं यथापि कालात् मयापादयमिदं विदितं दाहयत्वात् अथ देशे ननुत्पन्नं भूतिरिति विदितं मत्वात् ॥

\* निवृत्तान्तरमुदाहरति । विद्यमानेनेयं विरोधिना विद्यमानस्यैव विरोधिन इव विद्यमानं यथा विष्कृजन्तमसि दृष्ट्या भाटान्तरितस्य ननुवस्य अत्र हि विष्कृजन्तमसि भूता विद्यमाना ननुला इति विद्यमानं यदिति भवति भूतो भूतस्य निवृत्तिमित्यर्थं यथापि यथावयवयोस्तु नैकस्मिन् काले विद्यमानता । वा स्फोटमन्वणटपरिति ॥

\* प्रसिद्धि स्मरणमात्रा व्याप्तिः अपदेशो हेतुवचनं तेन सर्वमाद्यप्यपि विद्यते हेतुहेतुवचनोपपन्नपादयनेन योच्यते इति भवति प्रसिद्धिपूर्वको अपदेश इति तथा च

fore expressed by that member of the syllogism which states the argument or by the subsumption a middle term characterised by invariable concomitance mentally resuscitated. Therefore the argument as has been stated has for its antecedent some general knowledge. In the above instanced inference then of the soul as a governing element from its instruments such as the organ of hearing and of the soul as a substratum from qualities such as knowledge there is an invariable concomitance, but when you attempted to prove by the mark of its being an effect of the body, that knowledge is a quality of the body there was no invariable concomitance.

It may be asked What is this invariable concomitance? It is not merely a relation of coextension for coextensiveness or incompatibility with absence of that which is to be predicated in the conclusion is not recognised where only positive conditions of concomitance are found for unsusceptibility of incompatibility with that which is to be so predicated may be such an exclusively positive condition of concomitance. Smoke also contains in itself in compatibility with various predications in the conclusion. Nor is it the relation of inseparability for that is either non existence of the mark or middle term in the absence of that which is to be proved [viz the major which has to be proved of the minor], or existence of the mark argued from the existence of that which is to be predicated in the conclusion. And if you say that a definite relation of condition and conditioned positive or negative may be asserted between smoke and rain as because smoke sometimes does not exist where rain does not exist and exists where rain exists we deny it for such would be the case only if we found any determinate relation.

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श्रोत्रादिना करणेनाधिष्ठातु ज्ञानादिना च गुणेन तदाश्रयस्यात्मनो यदनुमानमुक्तं तत्र सर्वत्र व्याप्तिरस्ति त्वया तु शरीरपादत्वेन हेतुना ज्ञानस्य यच्छरीरगुणत्व साधितं तत्र न व्याप्तिरिति भावः ननु केन व्याप्तिर्न तादृशव्यभिचारितसम्यग् अश्रयव्यभिचारस्य साध्यात्यन्ताभावसामानाधिकरण्यानधिकरणत्वस्य कैवल्यव्यभिचारसिद्धेः साध्याधिकर

Nor is it the relation of totality or integrity. If you say that invariable concomitance is the connection of the middle term with the whole of the major term such connection does not exist in the case of smoke &c, where the concomitant objects are not co-extensive [for though fire exists wherever smoke exists, smoke is said not always to exist where fire exists not being found in red hot iron &c] Let it be connection of the whole middle term with the major, but this is impossible for there does not exist in the whole of the middle term connection with the individuals denoted by major [e g all fire does not exist in a hearth in a cattle station a mountain &c, but exists in the whole aggregate of places where smoke exists, as also elsewhere] Let it be connection of the whole major with the whole middle term. This also it cannot be, for it is impossible that there should be connection between each extensive part of the middle and each extensive part of the major. In the case of the concomitant objects not being co-extensive the definition that invariable concomitance is connection by totality would be unduly restricted.

ज्ञानधरकणत्वस्यापि केवलाप्यसम्भवात् भूमादेरपि पत्तिकञ्चिदसाध्यानधिकरणधरकणत्वात् । नाप्यत्रिनाभाय । स हि साध्य विना भावो वा हेतोः श्रविना साध्याच्चे सति भावो वा भूमस्यापि क्वचिदासभावे भावात् रासभसत्ये सत्त्वाच्च निपतत्यतिरिक्तो निपतप्रचान्वयो विवक्षित इति चेत् न नियमस्यैव निरूप्यमाणत्वात् नापि कात्स्न्येन सम्यग् स यदि कत्त्वस्य साध्यस्य साधनसम्यग्न्यं स प्रियमव्याप्ते भूमादायपि नास्ति अयं कत्त्वस्य साधनस्य साध्यसम्यग् सौ इत्यस्य साध्यस्य कत्त्वसाधने सम्यग्व्याभावात् दनुषपत्र अयं कत्त्वस्य साध्यस्य कत्त्वेन साधनेन सम्यग्न्यं गतदण्डयुक्तं न हि कत्त्वेन साधनेन कत्त्वस्य साध्यस्य क्वचिदापि सम्यग्न्यं सम्भवति प्रत्येकमेव साध्यसाधनयोः सम्यग्व्याप्ते प्रियमव्याप्ते चाप्याप्ते नापि स्वाभाविकं सम्यग्न्यं स्यादपि हि स्वस्य भवो वा स्वयमेव भावो वा तत्र तज्जन्यत्वज्जन्तद्धितार्थं तदा समवायनसहाया व्याप्ताय व्याप्ते तदाहितत्वज्जन्तद्धितार्थं तदापि सहाये व्याप्तिः न हि समवायं क्वचिदाश्रितं सहायस्यापि हेतुधर्मभूमत्याद्यनाश्रितत्वात् हेतुधर्मभूमत्याद्यजन्यत्वाच्च नाप्यनाश्रितधरकणत्वसम्यग्न्यं उपाधेरव दुर्बलत्वात् सुषुप्तत्वे अपि दुर्बलत्वात् सुषुप्तत्वे इत्यन्या न्यायप्रत्ययान्ता साध्यव्यापकत्वे सति साधनाव्यापकत्वादेव्याप्तिः साधनव्यापकत्वात् नापि सम्यग्न्यमात्रं व्याप्तिः व्यभिचारिसम्यग्न्यस्यापि द्वेषविशेषकालविशेषाभेदेन व्याप्तिरूपत्वे अपि तज्ज्ञानस्यानुमितायतनत्वात् अनुमितिकारणीभूतज्ञानविषयव्यापकत्वे निरूपयितुमुचितत्वात् नापि साधनव्यापकत्वात्साधनप्रतियोगिसाध्यसामानाधिकरण्यात् व्याप्तिः यद्वैरपि भूमव्यापकत्वात्साधनप्रतियोगित्वात् न हि भूमव्यति मदान्तं पदैतीवज्

Nor is it natural conjunction For the nature of a thing is the thing's proper mode of being or its being in itself If by the secondary affix be meant its being produced in such and such a place, our definition will be too narrow to apply to invariable concomitance constituted by in-coexistence If by the secondary affix be meant co inherence in any thing, the definition will be too narrow to include co-inhesion, for co-inhesion is not co-inherent with anything else For conjunction neither inheres in, nor is produced by, smokiness the character of the middle term Nor is it connection as a general predicate The general predicate is difficult to explain and were it easy, would be difficult to understand And were it easy to conceive yet there would be a reciprocal inherence or logical see-saw, being based on an induction of what did not pervade the middle term, though pervading the major Invariable concomitance is not merely connection For since fallacious connection includes particular place and particular time, knowledge of such connection even were it an invariable concomitance, would be useless in illation, for we should prescribe only such invariable concomitance as is the object of cognition causative of illation

हृत्नात्यन्ताभावः इदं संयोगि दृश्यत्वादित्यादौ संयोगात्यन्ताभावस्य साधनसमानाधिकरणत्वादध्यापकताप्रसङ्गात् प्रतिषेधिविरुद्धस्यसमानाधिकरणात्यन्ताभावाप्रतिषेधिसाध्यसमानाधिकरण्यं व्याप्तिः संयोगात्यन्ताभावस्यापि प्रतिषेधिविरुद्धत्वाभावादिति चेन्न संयोगात्यन्ताभावस्यापि प्रतिषेधिविरुद्धत्वात् अन्यथा ज्वच्छेदभेदरूपनानाविध्यात् न हि कृतकत्वानित्यत्वपेक्षैर्निरुद्धत्वाच्चैदभेदः कल्प्यते नापि साध्यैर्यधिकरणयानधिकरणत्वं केवलान्वयिनि साध्यैर्यधिकरणयाप्रसिद्धेः साध्यानाधिकरणाधिकरणत्वं हि तत् नापि यत्सम्प्रधितायच्छेदकरूपवत्त्वं यस्य तस्य वा व्याप्तिः वहित्यस्यापि धूमसम्बन्धितायच्छेदकत्वात् अधिकदेशवृत्तितया तत्र तथेति चेत् व्यापकताच्छेदकस्याधिकदेशवृत्तैरव्यभ्युपगमात् धूमत्वस्यापि गगनतलायलम्बिधूमवृत्तितयाधिकदेशवृत्तित्वात् अत एव सतद्धारणाय विशेषणमिति चेत् तर्हि यद्वाप्यतायच्छेदक तदेव सम्बन्धितायच्छेदकत्वेनानुमत तया चात्माययः । एतच्च यत् सामानाधिकरणयायच्छेदकरूपवत्त्वं यस्य तस्य सा व्याप्तिरित्यप्युक्तदोषाक्रान्तिमिति चेत् अत्रोच्यते अनौपाधिकः सम्बन्धो व्याप्तिः अनौपाधिकत्वात् यत्र तस्यैव्यभिचारिव्यभिचारिसाध्यसमानाधिकरण्यं यत्रस्थसमानाधिकरणात्यन्ताभावप्रतिषेधिप्रतिषेधिकतात्यन्ताभावसमानाधिकरण्यसाध्यसमानाधिकरण्यं वा यावत् साधनाध्यापकाध्याप्यसाध्यसमानाधिकरण्यमिति निर्वाक्येयार्थः यावत्साध्यव्यापकव्यापकत्वं वा बहुत्रोद्दिष्टा दुर्बलमिदमिति चेत् अत एव धूयोदयनापेक्षा तर्कापेक्षा



Nor is invariable concomitance in coexistence of the major which is absent only when there is absolute non existence of that of which the middle is predicated, fire for example being absent where there is an absolute non existence of things smoky for volcanic fire can but be non-existent in a kitchen hearth though smoky For in such an instance as This is conjunct for it is a substance the definition would be unduly restricted for otherwise absence of conjunction would reside in the same objects as the middle term conjunction It may be said that invariable concomitance is in-coexistence of the predicate of the conclusion absent where there is absolute non existence of an appropriate subject repugnant to such absent predicate absolute non-existence of conjunction not being repugnant to such absent predicate. This we deny for absolute non-existence of conjunction is repugnant to such absent predicate for otherwise it will be useless to imagine any kind of distinctive attribute, as it is not imagined that there is any distinctive attribute discriminating between the produced and the non-eternal

च । यद्वा साधनसमानाधिकरण्यात्सन्ताभायाप्रतियोगिसाध्यसामानाधिकरण्यात्प्राप्तिश्च अत्यन्ताभायश्च यद्विद्वत्तादिसामान्यजच्छिन्नप्रतियोगिताज्ञो विधत्त तत्र महानसीधूमो पर्वतोऽथ दृश्यत्वन्तु सधोगित्वात्सन्ताभायासमानाधिकरणमेव न हि भवति दृश्य न संयोगीति प्रतीति सधोगाना प्रत्येकमव्याप्यत्वेऽपि सधोगित्सामान्यस्य व्याप्यत्वे त्वात् तस्य उच्यते । नन्वनैपाधिकत्वमुपधिधिरह उपाधिरेव दुष्परिकल्पनीय इति चेन्न साध्यव्यापकत्वे सति साधनाव्यापकत्वादाधित्वात् तदुक्तं साधने साधनाधि साध्ये निरुपाधिकरूपाधि । ननु केन साधनाव्यापरोपाध्यापकत्वमेतत् तथा यासु प्रत्यक्ष प्रत्यक्षस्यार्थवत्त्वादित्यत्रास्तुतत्पक्षस्य स उच्यते मित्रातनयत्वादित्यत्र शनकपाकजत्वम् न ह्युभूतरूपवत्त्वं प्रत्यक्षव्यापकम् अत्यन्ति गुणरूपादेः च प्रत्यक्षे तदभावात् नापि शाकपाकजत्व प्रथमतस्तस्याप्यकारणोक्तिवज्जनदज्ञम्युक्ततादेः प्रथमे तदभावादिति चेन्न पर्यवसितसाध्यव्यापकत्वे सति साधनाव्यापकत्वस्य तथा विपर्ययत्वात् पर्यवसितस्य साध्यं यद्वर्तमानवच्छेदेनोपाध्यापकत्वमभवेत् तद्वर्तमानवच्छिन्नम् प्रकृतिं यद्वर्तमानवच्छेदेन प्रत्यक्षस्योत्पन्नरूपवत्त्वं व्यापकम् अन्वयप्रतिरोधाभावाद् यद्वर्तमानवच्छिन्नं यद्वर्तमानवच्छिन्नं साध्यं प्रति चरकमुक्तादेः शाकपाकजत्वस्य व्यापकत्वाधारयादेवमन्यत्राप्युक्तम् । ननु नायमुपाधिपट्टपाद्यं यद्वर्तमानं न्यत्र भावते स उच्यते यथा स्फटिकादेः जपाकुमुकादि विषयव्याप्तोपाधि च व्याप्यताभावात्तत्त्वस्य साधनाभिमतं न्यत्रभासनादिति चेत् सत्यं समव्याप्यं यद्वर्तमानवच्छिन्नमव्याप्यतादेः मुख्य उपाधि

\* Nor is invariable concomitance the not being a subject of in compatibility with the predicate, since incompatibility with a predicate does not exist in an inference from only positive conditions for such incompatibility means containing that which does not contain the predicate

Nor is invariable concomitance the possession of a form determined by the same connection as something else as for instance, the fiery is determined by connection with smoke This is not the case for the fiery is more extensive [fire existing where there is no smoke as in a heated lump of iron] Were it the case there would be observed a wider extension [of the nature of fire] characterised by invariable co existence [with smoke] there being a wide extension of the nature of smoke [or vapour] inasmuch as there exists smoke [or vapour] pendant on the surface of the sky [cf Megha duta v 5 where it is said that a cloud is a mass of vapour light water and air] If a distinction be made for the purpose of excluding such instances it must be allowed that that which is characterised by invariable concomitance is allowed to be characterised by existence of connection and there is thus only an identical affirmation

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एतदप्रयोग अन्यत्र तु गौण गुण व्यभिचारोच्चायकत्व यदि यद्वापक्यव्यभिचारि तस्य तद्व्यभिचारित्वनियमात् भवति च साध्यव्यापकस्योपाधेर्यव्यभिचारिसाधन इत साध्य व्यभिचारोति यद्वापकाव्याप्य यत् तत् तदव्याप्यम् इति व्याप्यत्वासिद्ध्युच्चायकत्व वा सत्प्रतिपक्षोत्थापकत्व वा पक्ष उपाधे साध्यव्यापकस्याभावात् साध्याभावसाधनात् तदुक्त वाद्युक्तसाधनियमस्युक्तो ऽपि कयैरुपाधिरुक्तमात्र पर्यवसित नियमयन् दृष्टता वाजसाम्यात् इति उच्यते चाप्य वाध्यव्यभिचारानुकूलतर्काभावप्रतिकूलतर्कः । यत्तु यद्वा व्यभिचारित्वेन साधनस्य साध्यव्यभिचारित्वं स उपाधिरिति तत्र नूतोपा न करणे न हेतो न प्रकारे न लक्षणे न तु यद्वाव्यभिचारित्वेन ज्ञातेन साधनस्य साध्यव्यभिचारित्वं इति ज्ञायते पुरणीयम् अज्ञायमानोपाध्याव्यापनात् स्फुटव्यभिचारित्वनापाध्यव्यापनात् यो ग्यतागर्भा तु दुर्निरुपा व्यभिचारोच्चायकत्वमव्यवस्थाप्य उपाध्युद्भाजनाद्यव्यवस्थाप्य पक्षतरत्यन्तु उपाधिलक्षणाक्रान्तमपि स्वव्यवगतकत्वाचोपाधि यदा पक्षे सन्दिग्धाने कान्तकत्वम् यदि हि तत्र न सन्देहस्तदा न पक्षता यदि पक्षता तदा सन्देहस्यावश्य कतया सन्दिग्धानैकान्तिकत्वप्रीत्यात् अवशिष्ट मध्ये ज्वेदव्यव ॥

If the statement that invariable concomitance consists in computibility [or the subject's susceptibility of the predicate] has been thus shown to be fallacious we may here proceed to state that invariable co-existence is a not accidental connection. By being not accidental is meant in coexistence of the predicate failing that is too widely or too narrowly affirmed only, where the argument fails. Or, in other words it is in coexistence of the predicate determined by absolute non existence dependant on absolute non-existence of all that which is in-coexistent therewith. The meaning of the last two expressions is in-coexistence of the predicate such in coexistence being neither more nor less extensive than the argument. In other words it is anextensiveness as extensive as the predicate. If you object that this is difficult to understand by reason of the relative compound employed you must look at it and consider it again.

In other words invariable concomitance is in-coexistence of the predicate absent where there is absolute non existence of that which contains the mark or argument. By absolute non-existence is meant non existence of that which has as a common characteristic a universal entity such as the fiery &c. It is therefore no objection to our definition that the smoke of a culinary hearth is compatible with non existence of the smoke of a mountain for there never arises the conviction that there is not fire in that which has smoke. Substantiality never has a common substratum with absolute non existence of connection for we have the conviction that there is no substance which is not conjunct. Though conjunctions singly are not included the nature of conjunction in general is so included and may be predicated universally of substance.

It may be objected that the being not contingent is absence of a concomitant and that it is difficult to describe a concomitant. This we disallow for an accident [or special condition] is that which does not invariably exist in the mark of concomitance whereas it

does invariably exist in that which is to be proved Accordingly it has been said A concomitant is accidental in relation to a mark of co existence, and not accidental in relation to that which is to be proved It may be objected This definition does not include an accident which is only not invariably present in that which is to be proved, as in the instance, Air is perceptible, for there exists in it perceptible touch, where the having an appreciable colour is [a concomitant of that which has to be proved, i e of the perceptibility of air], or in the instance "He is black, for he is the son of Mitrá [a low caste woman] where the production of blackness by cooking herbs [might be a special condition of blackness] For possession of an appreciable colour is not invariably concomitant with perceptibility, since it does not exist in the perceptibility of soul, quality and action, nor is the being produced by cooking herbs invariably concomitant with blackness inasmuch as it does not exist in a black crow, cuckoo, cloud fruit of the rose-apple, &c This objection will not hold For it was meant that a special condition is invariably present in that which is finally determined as what is to be proved, and not invariably present in the means of proof That which is finally determined as that which is to be proved has as a condition the universal presence in it of the conditions which are special The possession of appreciable colour, in the first instance is universally present in the perceptible qualified by external substantiality, and is a positive and negative condition [of the perceptible, i e it may be asserted that wherever there is appreciable colour there is perceptibility, and wherever there is not appreciable colour there is not perceptibility of external substances] In the second instance we may make a similar inference from its being observed on the authority of the Charaka and the Susruta [two medical works] that the fact of being produced by eating herbs is an attribute universally present in that which is to be proved, which is determined to be an accidental darkness in men

It may be said that this is not the meaning of the word con-

comitant for a concomitant is that of which the attributes appear in some other object, as a China rose &c [seen reflected] in crystal &c , as in the universal co existence of one thing with another, which other thing does not always co exist with the first [as in the co-existence of fire with smoke which is said to be invariable, while that of smoke with fire is not invariable] the concomitant not being inseparable does not appear in the argument This is true The term concomitant is used in its primary meaning only where there is a mutually implied co-existence as of fire produced from moist fuel [for wherever there is such fire there is also smoke and vice versa] In other cases the word is employed in a secondary sense The secondary sense expresses that which is casual or accidental, according to the rule That is accidental in an object which is accidental to that which is universally present in that object The evidence of concomitance is accidental in an accident inseparable from that which is to be shewn to be concomitant Hence from the hypothesis that the evidence of concomitance is accidental to that which is to be proved and according to the rule that what is not included in what is invariably concomitant with an object is not included in that object, we are led to conclude that there is no proof of such concomitance, or there results the possibility of a contrary argument For if a concomitant inseparable from the predicate be not in the subject it is an argument that the predicate is not in the subject It has accordingly been said The respondent may bring forward an accident determining another conclusion, inconsistent with the establishment of the thesis maintained by the defendant, such accident being equivalent to a germinal vitiation of the thesis and this may be upheld by arguments adverse to the absence of erroneous and fallacious arguments in its favour

It may be said that that is a concomitant by the accidentalness of which the argument is accidental in relation to that which is to be proved But in this definition the third [or instrumental]

case is not employed to express instrument, means form, or definition. Nor is the construction to be completed thus. That is an accident by the accidentalness of which being known the argument is known to be accidental in relation to that which is to be proved. For this definition would not apply to obvious cases of the accidental not applying to the unknown accidental. A fitting sense is difficult to discover in these words since it is impossible to express an accident without stating that it is casual or accidental. The being other than the subject though included in the definition of an accident, is not the definition of an accident for it would involve a contradiction. Where there is an uncertain applicability to the subject, as in such a case if it be not uncertain it is not the subject and since if it be the subject it must be doubtful there is certainty of doubtful applicability. That which remains to be said, may be sought in the Mayukha. U

Enumeration of  
fallacies

अप्रसिद्धोऽनपदेयोऽसन् सन्दिग्धश्चानपदेशः ॥ १५ ॥

Aph 15 Fallacious arguments are the unobserved, the non-existent and the dubious

For the discrimination of past and future marks of co-existence from fallacious arguments, the author proceeds to commence the section on fallacies. The unobserved is that which is unaccompanied that with which no universal concomitance has been observed and the contradictory is that to which there is a repugnant universal concomitance. In this term unobserved are included that of which the inclusion is unestablished, and the contrary. The non-existent is that which is not in the subject, or that which is

इदानीं वृत्तानां वर्तितव्यमाणाञ्च हेतूनां हेत्याभासाद्विरोधाच्च हेत्याभामप्रकरणं मारभमाणं आह । अप्रसिद्ध इति अग्राप्यो गृहीतव्याप्तिको विपरीतव्याप्तिकश्च विरुद्ध इतिन व्याप्यत्यासिद्धिविरुद्धयोः सङ्गो असन् इति पक्षे सन् अपसधर्म इत्यर्थः स च क्वचित् स्वरूपविरुद्धात् क्वचित् सन्देहविरुद्धाद्विरोधरमायात् मिदसाधने सन्दिग्ध इति पक्षे साध्यसदस्यकोटिरसदपन्नकः स च सद्यः समानधर्मदर्शनात् क्वचिदसाधारणधर्मदर्शनात् क्वचित् पक्षे स्य हेतुः साध्यतदभावाद्द्वयदर्शनात् आद्यः साधारणान्वितिकः द्वितीयस्त्यसाधारणान्वितिकः तृतीये प्रुपसहारे ॥

not an attribute of the subject This is sometimes due to the absence of an essential form, and sometimes to the non-existence of uncertainty and the desire of proving that which is to be proved The dubious is that which gives rise to a doubt as to the two alternatives of the existence or non existence of the predicate in the subject of the question Doubt arises sometimes from observation of a common attribute, sometimes from observation of a not common attribute, and sometimes from observation that the argument is accompanied by the predicate or the non-existence of the predicate only in respect to such and such a particular subject The first is general inconclusiveness the second is particular inconclusiveness, and the third is non-existence U

यस्माद्विषाखी तस्मादश्वः ॥ १६ ॥

Aph 16 Because this has horns, therefore it is a horse

An example is here given of the fallacies of want of proof of inclusion, of contrary arguments, and of want of proof respecting the nature of the argument. U

Where a hare or the like is the subject, and the being a horse that which is to be proved, and the notion of having horns the argument, in such a case there exist all the five fallacies. V

यस्माद्विषाखी तस्माद्वैरिति चानैकान्तिकस्योदाहरणम् ॥ १७ ॥

Aph. 17 And Because it has horns, therefore it is a cow is an example of the [fallacy of] plurality of consequents [or undistributed middle]

Non-distribution is exemplified Where taking as the subject a buffalo it is concluded that it is a cow because it has horns, there

१ तत्र व्याप्यत्वासिद्धिर्द्विरूपस्यैकान्तिकस्योदाहरणमाह ॥

२ यत्र शशादि पक्ष श्रयत्य साध्यं विषयित्वं हेतुस्तत्र पक्षेय हेतुदोषा सन्ति ।

३ अनैकान्तिकमुदाहरति । यत्र मद्भिप पक्षयित्वा अयं गोविषयित्वादिति साधयति तत्र साधारणानैकान्तिकता तदा त्वाकाश नित्य शब्दाद्यप्येत्यादिना साधयति तदा स्यात्साधारणानैकान्तिकता एवं शब्दो गित्य शब्दादित्यादित्याद्यप्येवमाद्यशायमसा

is general plurality of consequents [or possibility of more than one conclusion] Where it is argued that ether is eternal because sound exists in it, there is particular many sidedness So also in such examples as Sound is non eternal because it is sound, there being no condition observed there is particular plurality of consequents But when, by employment of argumentation to show that there exist no contrary instances, it is proved that the predicate is in the subject, and it is known to exist in parallel, instances there is a valid middle term, for the subject has parallel instances. An argument which is not ascertained to belong to the subject pervaded is the fallacy of the not certainly known or the unproved This is of three kinds, want of proof regarding the included want of proof regarding the nature [of the argument or middle term] and want of proof regarding the subject. Of these want of proof regarding inclusion is where no invariable concomitance has been observed, whether because the concomitance though real has not been observed or whether there be no concomitance Hence the divisions of the unproved such as absence of favourable probable reasonings And this same fallacy of absence of proof may be divided a thousand ways according to the diversity of impossibility of predicate impossibility of subject, impossibility of both subject and predicate uncertainty or impossibility of predicate uncertainty or impossibility of subject and uncertainty or impossibility of predicate and subject In every one of these cases there must arise absence of proof Now this principle I mean the argument is of three kinds according to

धारणानिर्मानिकमेव यदा तु विपक्षप्राधकृतकौशलात्तदा एव साध्य सिध्येत् तदा सप्तयुक्तिज्ञानदशाया सत्तुरेव पक्षस्यापि सप्तत्वान्न तत्र व्याप्तपक्षधर्मतया प्रमितो ऽसिद्ध स एव विविध व्याप्यत्वासिद्ध स्वरूपासिद्ध आश्रयासिद्धश्च तत्राप्यहीतव्या सिद्धा व्याप्यत्वासिद्ध स्वरूप एव व्याप्यत्वाद्वात् व्याप्यत्वाद्वात् उभयदा ऽपि तेनानुक्ततर्कभावादयो ऽसिद्धभेद स चायमसमर्थविशेषणसमर्थविशेषणसमर्थोभयसन्दिग्धासमर्थविशेषणसन्दिग्धासमर्थविशेषणसन्दिग्धासमर्थोभयभेदप्रपञ्चेन सहस्रधा भिद्यते सर्वत्र चात्र सिद्धिरिह ह्येवाभावात् । अत्रेदं तत्र हेतुस्तावत् केवलान्वयव्यत्यतिरेकिनेत्रत्यतिरेकिभेदात् तत्रि २ तत्र सर्वधर्मिगतो धर्मः केवलान्वयो येषां प्रमेयत्वाभिधेयत्वविशेष्य स्वधियेषलत्वनित्यद्वयात्तन्नाभावाप्यनाशनाशगुणादिध्वन्यान्तनाभावादयः न हासि



its division into the purely positive the positive and negative and  
 the purely negative Among these the purely positive is an  
 attribute existing in all subjects of attributes such as knowable  
 needs nameable : subjectibility predicability destruction of  
 anything containing absolute non existence of eternal substances  
 and absolute non existence by cessation of destructible qualities  
 &c For there is no such thing as that in which these properties  
 do not exist The purely positive is therefore that which exists  
 everywhere or that which cannot be absolute non existence  
 Though these exist in themselves that is no objection It has  
 been said Validity of reasoning is recourse to existence not the  
 being different or different That argument therefore is purely  
 positive that which is to be proved by which is purely positive  
 Of this the four forms existence of the subject existence of si  
 milar instances absence of contrary instances, and absence of con  
 trary but equally susceptible subjects lead to conviction. Of an  
 argument positive and negative together with non-existence of  
 contrary instances there are five forms of the purely negative  
 together with the exclusion of existence of similar instances  
 there are four forms An apparent argument or fallacy is there  
 fore that which is void of one or other of the forms which deter  
 mine illative assurance, and similarly fallaciousness is voidness of  
 one or other of the forms which determine illation Doubt accom  
 panied by assurance of the voidness of one or other of the forms

[illegible]

prevents inference and proves the inconclusiveness of the defendant's argument. Fallaciousness is not incident upon voidness of one or other of the two arguments the purely positive and the purely negative, because of the non existence of that which leads to the conviction of there not being contrary instances in the purely positive and of there being similar instances in the purely negative. Absence of proof respecting the subjects respecting the nature of the argument, and partial inconclusiveness are fallacies by reason of the absence of that form which is existence of the subject. Absence of proof of inclusion self contradiction, and general plurality of consequents are fallacies due to the form which is non-existence of contrary instances. Particular diversity of result and non exclusion are fallacies due to the failure of similar instances. Impossibility [where the predicate does not exist in the subject] and possibility of a contrary subject are fallacies due to the absence of possibility and of impossibility of contrary subjects. In like manner accidentalness and inapplicability in an argument fail to determine illation because of the absence of certainty of

साधन्यरूपप्रैक्यत्वात् असाधारणानैकान्तिकानुपसर्गहारिणो सपक्षसत्त्ववैकल्यात् बाधित सत्प्रतिपक्षितयोरबाधितत्वासत्प्रतिपक्षितत्वविरहात् एव सोपाधित्वाप्रयोजकत्वयोरपि विपक्षासत्त्वनिश्चयाभावादगमकस्य अनुकूलतर्कभाषप्रतिकूलतर्कयोरपि विपक्षासत्त्वनिश्चयविरहात् एव साध्यविकलसाधनविकलेभाषविकलद्रष्टान्ताभासाना यदि हेत्वाभास विधया देयस्य तदा सपक्षसत्त्वनिश्चयात् यदि स्यात्तन्व्ये दृष्टान्ताभासतया तथापि द्वार हेतोः सपक्षसत्त्वनिश्चय एव अनुपदर्शितान्वयानुपदर्शितव्यतिरेकास्तु न्यूनाप्राप्त निवृत्तस्थानपथसत्त्वा एव आत्माद्यन्योन्यापथचक्रकानवस्थास्तु व्याप्तिनिश्चय विद्यमाने सपक्षसत्त्वविपक्षासत्त्वान्तररूपविकला एव हेत्वाभासतामासादयन्ति तत्र पक्ष साध्यसदस्यकोटिकस्यवज्जनको हेत्वाभास सव्यभिचार पक्षे साध्याभासनिश्चयफलको हेत्वाभासो विरुद्ध व्याप्तिपक्षधर्मताप्रमितिर्विरहो ऽस्ति च बाधसत्प्रतिपक्षो कारणमेव मते न स्यात्तन्वी तत्र बाध आशयासिद्धायनैकान्तिके वा पर्यवसति तदुक्त बाधायाम पक्षधर्मा हेतुरनैकान्तिको वा इति सत्प्रतिपक्षो अन्यत्र व्याप्यादिसंशयमापादयन् अने कान्तिकादायैव पर्यवसति वृत्तिकारस्तु अप्रसिद्धो नपदेशो ऽसन् सन्दिग्धवानपदेश इति सूत्रस्यचकारस्य बाधसत्प्रतिपक्षसमुच्चयार्थतामाह तेन सव्यभिचारविरुद्धप्रकरणस मसाध्यसमातीतकाला एव हेत्वाभासा इति गीतमीयमेव मतमनुधायात् परन्तु यि मद्रासिद्धसन्दिग्धमलिङ्ग कारणयोः श्रवीत् हेत्वादाभिधानात् सूत्रकारस्वरसो हेत्वाभास त्रित्ये चकारस्तुतसमुच्चयार्थ इति तस्यम एवगौरवभायात् प्रपञ्चो न कृतो मूले यि सरो ऽप्येष्ट्य ॥

the non-existence of contrary instances. Absence of favourable and unfavourable probable argumentation also fail to determine illation, because of the absence of certitude as to the non-existence of contrary instances. In like manner apparent but unreal examples inadequate in regard to that which is to be proved or in regard to the argument invalid as being fallacious are so through the uncertainty of the existence of similar instances. If they are immediately invalid as being examples in appearance only, yet are they so mediately through the arguments on account of the uncertainty of the existence of similar instances. Arguments where neither positiveness nor negativeness can be shown are concluded by urging the objection that time is insufficient or not to be obtained. *Petitio principii*, arguing in a circle, and arguments which involve an infinite regression though they should afford conviction of a universal concomitance being deficient of one or other of the forms or conditions of valid argumentation i. e. of existence of similar instances or non existence of contrary instances, involve fallaciousness. The fallacy which gives rise to doubt with respect to the alternatives of the existence or non-existence of the predicate in the subjects is that of including too much or too little in the enunciation of a supposition. The fallacy which results in certainty of the non existence of that which is to be proved in the subject is the contradictory. Absence of certain knowledge of what are the attributes of a subject of a general proposition is the unproved. But in the opinion of Kāśyapa the impossible and the existence of contrary but equally valid subjects are not independent fallacies. Of these the impossible is determined to be included in absence of proof as regards the subject or plurality of consequents. Therefore it has been said. An impossible or too extensive attribute of the subject as an argument leads to diverse results. Valid counter subject also showing the doubtfulness of the universal concomitance he determines to be included in plurality of consequents. The author of the *Vṛtti* asserts that

the particle and in the aphorism, Fallacious arguments are the unproved, the non-existent and the dubious, implies the addition of the impossible, and possibility of a real contradictory subject. He therefore follows the doctrine of Gautama. The five merely apparent arguments are that of which the extension is too great or too small, that which involves a contradiction, that which is identical with the subject, that which is identical with the major term, and that the time of which is the past. But the author's own view of the fallacious appears from such statements as that Kāśyapa declared the self contradictory, the unproved, and the doubtful to be no arguments, and the particle and in reality serves to connect the aphorism with the preceding aphorisms. Prolixity has been avoided in this note from fear of needlessly encumbering the treatise. Full details may be sought in the *Mayūkha*. U

The existence of the soul proved.

आत्मेन्द्रियार्थसचिकुर्योद्वन्विष्यते तदन्यत् ॥ १८ ॥

Aph. 18 That which is effectuated from the connection of soul with objects of sense is other [than a fallacious argument.]

<sup>1</sup> The result of the distinction drawn between fallacies is now stated. It is by connection of the soul with objects of sense that knowledge is produced, and knowledge, the argument for existence of the soul, is other than the unproved, the contradictory, and plurality of consequents, i. e. it is not an argument in appearance only. Knowledge, then, is in two ways a mark of the existence of the soul, either because knowledge must exist in knowing subject, because it is an effect, like colour, or because it assumes the form of recollection, I who saw am the same as I who am touching. In the for-

<sup>1</sup> इदानीं हेत्याभासविषयेनस्य फलमाह । आत्मेन्द्रियार्थसचिकुर्योद्वन्विष्यते तदन्यत् इति तज्ज्ञात्मानि निह्नम अविच्छिद्यिहृद्वानेकान्तिकेभ्यो ज्यत अनाभासमित्यर्थः । तथाहि ज्ञानमात्मन्युभयया निह्नम ज्ञान व्यविदायितं कार्यत्वादूपादियदिति वा प्रत्यभिज्ञा-रूपतया वा यो ज्ञमद्वारं सो ज्ञ स्यामीति तत्र ज्ञानगतं कार्यत्वं नास्ति पविष्यते इत्यभिधानात् न यिरुतं सामान्यतो दृष्टे ज्ञ विरोधाभावात् न चानेकान्तिकं तत स्य तथा च स्वगतकार्यत्वगुणत्वद्वारा सामान्यतो दृष्टेन ज्ञानमेवात्मनि निह्नम प्रत्यभिज्ञा मन्तु भिषकर्वृत्तेभ्यो व्यावर्तमानमेकवृत्तताया पर्यवस्यति ॥

mer case that knowledge is an effect is not unproved knowledge being designated in the text as that which is produced, nor is it contradictory for there can be no contradiction with regard to what is universally observed, and on the same grounds it is not many sided Knowledge, then mediately through its nature as being an effect or an attribute is a mark of the existence of the soul Again recollection being excluded from diverse agents is limited to a single agency U

Plural ty of souls प्रवृत्तिनिवृत्तिश्च प्रत्यगात्मनि दृष्टे परत्र लिङ्गम्॥१६॥

Aph 19 Activity and inactivity observed in one's own soul are the mark of the existence of other souls

1 The inference of the existence of soul being explained the mode in which the existence of other souls is inferred is now stated Activity and inactivity generated by desire and aversion are modes of volition By activity and inactivity bodily functions having for their end attainment of the pleasant and avoidance of the unpleasant and characterised by muscular action are produced Therefore when we see muscular action in the body of another, we infer in the following manner the existence of another soul This muscular action is generated by volition being a muscular action like our own muscular action, and thus volition is produced by or exists in soul being a volition like our own volitions U

2 Though in going and other actions activity only and not inactivity is seen to be the cause yet muscular action in such forms

1 आत्मन्यनुमानमभिधाय इदानीं परात्मानुमानमाह । प्रत्यगात्मनीति स्यात्तमनीत्यर्थं इच्छाद्वयजनितं प्रवृत्तिनिवृत्तिं प्रयत्नयिष्येति ताभ्याञ्च हिताहितप्राप्तिपरिहारकलके शरीरकर्मणी चेष्टासंज्ञे ज्ञेयेत तथा च परशरीरे चेष्टा दृष्ट्या इयं चेष्टा प्रयत्नजन्या चेष्टास्यात् मदीयचेष्टायाम् स च प्रत्यगात्मजन्य आत्मनिष्ठो वा प्रयत्नस्यात् मदीयप्रयत्नवदिति परात्मानुमानम् ॥

2 यद्यपि गमनादिक्रियाया प्रवृत्तिरेव हेतुर्दृश्यते न तु निवृत्तिरिति तथापि हिंसा द्विनिवृत्तिना गन्तव्यदेशाद्यस्त्यक्तानां सुदृढजन्तूनां व्याजनादना अपसारणादिकया चेष्टा अपि दृश्यते शब्देति नानुपपत्तिः ॥

as the expulsion of insects with a fly flapper from places of resort for the sake of inactivity in regard to injury, is observed There is therefore no want of proof that inactivity is a motive of muscular action V

## SECOND DAILY LESSON

Examination of the  
internal sensory

आत्मेन्द्रियार्थसचिरूपं ज्ञानस्य भावोऽभावश्च म  
नसो लिङ्गम् ॥ १ ॥

And 1 Existence and non existence of knowledge on contact of the soul with the objects of sense are the mark of the existence of an internal organ

1 Distinction of real and fallacious arguments is the object of the preceding daily lesson In order now to bring the investigation of soul to a conclusion by a breach of the order of enunciation (i e of the order in which the substances were enumerated) an examination of the internal organ is instituted It will be shown that movement of this organ is the mark of the existence of the soul If the interior sensory be examined as being an instrument of

1 हेतुहेत्याभासविषेक आदि कार्य । इदानीमात्मपरीक्षाशेष वर्तमानं उद्देश कमलहनुनेन मनःपरीक्षामयतारणत्वात् । मनोपतिमात्मना लिङ्गं वर्तते तद यदि मनो ज्ञानकरणत्वेन मूर्तत्वेन च परीक्षितं भवति तदा यत्प्रति मन इन्द्रियान्तरादभिमत विषयघातिनि इन्द्रिय सम्यध्यत स आत्मेति सिद्धं भवत त्यतदर्थं कमलहनुम । आत्मेन्द्रियार्थसचिरूपं सति यस्मिन् इन्द्रियसचिरूपे ज्ञानस्य भाव उत्पाद असचिरूपे ज्ञानस्याभावात् सुत्पादस्तन्मन इत्यर्थं ननु मनोविभवेऽपि करणधर्मत्यादेय ज्ञानायोगपत्रमुपपद्यते किञ्च मनो विभु विशेषगुणशून्यद्रव्यत्वात् कालगत ज्ञानासमवायिकारणयोगाधारत्वादात्मयत् स्पृशत्यन्ताभासप्रत्यादाकाशयदित्यादि धैभयसाधक प्रमाणमिति चेत् मेय यदि मनो विभु स्यात् तदा सर्वेन्द्रियसचिरूपत्वात् तत् सर्वेन्द्रियक्रमेण ज्ञान स्यात् कार्याधरोधाच्चैवमिति चेत् न हि सामग्री प्रिधाधिरोधमाकलयति येन चालु यत्परासनत्वादिरिधाधाय विभ्यत चित्ररूपयत् चित्राकाशमेव वा स्यात् भयत्यत्र दोषश्चक्षुर्भेदशक्तेरिति चेत् तत्रापि व्यासङ्गदर्शनात् तर्हि कदरसगन्धस्पर्शान् युगपत् प्रत्यभेति कथमनुष्यप्रसाय इति चेत् श्रीघनञ्चारिमनोज्ञानितेषु यन्त्रेषु स्मृत्युपनातज्ञानेषु योगपद्याभिमानात् व्यासङ्गेऽपि करणधर्मधीन इति चेत् उक्तोत्तरत्वात् युमुत्साधीनो व्यासङ्ग इति चेत् सद्ययुमुत्साया सर्वविषयकसर्वोदयप्रसङ्गात् युमुत्साया अपि अभिमताथपाहोन्द्रियमन सम्यन्धमात्रफलकत्वात् तस्माज्ज्ञानायोगपद्यान्वयानुपपत्त्या सिध्यति अणु मन ॥

cognition and as having form then soul is proved to exist as that by which the internal organ is actuated when it is brought into connection with an organ of sense apprehensive of its proper object in consequence of the other organ. This is the reason of the breach of the order of enumeration That is the internal organ which being in connection with an organ of sense, when there is contact of the soul and an object of sense, knowledge exists or comes into being and which not being in connection with an organ of sense knowledge does not exist or does not come into being If may be argued that though the internal organ were an all pervading substance, all cognition would not necessarily be simultaneous, because of its property as an instrument, further, that the internal organ is an all pervading substance, because, like time, it is a substance void of any peculiar attribute, because like soul it is the site of conjunction with the non-cohesive cause of knowledge, because, like ether, it possesses absolute negation of sound, and so forth If this argument to prove that it is an all pervading substance be adduced, we reply that were the internal sensory an all pervading substance then as it would be in contact with all sensual organs, cognition would be one only and composed of all sensation If it be replied that such is not the case because there is a contrariety among the effects we deny this for the instrument is not concerned with contrariety or non contrariety, so that one should be apprehensive of a contrariety between visibility and sapidity and the rest, or that there should be a variegated form, as there is a variegated colour If you object that there is a plurality of simultaneous sensations in the case of eating a long ear of corn [which is at once seen and tasted] we deny this for in that case also distraction is observed. If you ask how it is that you are conscious of synchronous perception of colour, taste smell and touch, we reply that neither is this the case for this is merely a sense of simultaneity in five cognitions represented in memory and produced successively by the rapidly shifting internal organ If be urged that the distraction depends on the property of the in

strument, we deny this, for the answer has been already stated If it be maintained that the distraction depends on the desire of knowing, we deny this, for on that supposition it would follow that when there was a desire to know all there would be a total presentation of all objects, whereas the only result of a desire to know is connection of the internal organ with the sense organ percipient of its proper object Inasmuch, therefore, as non simultaneity of cognition would be otherwise impossible, the internal organ is proved to possess atomic dimension U

तस्य द्रव्यत्वानित्यत्वे वायुना व्याख्याते ॥ २ ॥

Aph 2 Its substantiality and eternity are explained by air

<sup>1</sup> It may be urged that the internal organ which is proved to exist by the inference that a sense of pleasure &c is effected by an instrument because it is an action, like the sense of colour &c, or because simultaneous cognition is impossible, is proved to exist as an instrument whence, then, its substantiality and eternity? It is therefore stated that, as an aerial atom inferred to exist by reason of the compound substance air, is a substance because it possesses qualities and actions, so the internal sensory inferred from impossibility of simultaneous cognitions is a substance because it possesses qualities For without conjunction with the organs of sense it would not be productive of cognition so that there would be no possession of qualities Moreover presentation of pleasure &c must have a sensitive organ as its instrument, because, like the presentation of colour &c, it is a presentation Therefore the internal sen-

<sup>1</sup> ननु सुखाद्युपलब्धि करणसाध्या क्रियात्वात् रूपापलब्धिवदित्याद्यनुमानात् युगपज्ज्ञानानुपपत्त्या च यन्मनः सिद्धं तत्करणतया तथा च तस्य द्रव्यत्व नित्यत्वञ्च कुत इत्यत आह । यथा इयदधिद्रव्यानुमिते वायुपरमाणुर्गुणयत्वात् क्रियावत्त्वाच्च द्रव्यम् तथा युगपज्ज्ञानानुपपत्त्या नुमितं मनो गुणयत्वाद्द्रव्यं न हि तस्य इन्द्रियसंयोगात्तरेण ज्ञानोत्पादकस्य येन गुणयत्वं न स्यात् किञ्च सुखादिसाक्षात्कार इन्द्रियकरणकः साक्षात्कारत्वात् रूपादिसाक्षात्कारवदतीन्द्रियत्वेन मनः सिद्धम् इन्द्रियत्वं ज्ञानकारणमनःसंयोगाद्यवयवमित्यवसिद्धमेव मनसो द्रव्यत्वम् नित्यत्वञ्च तन्मयानाश्रितत्वात् तस्यावयवकत्वनारां प्रमाणाभावादनश्रितत्वमिति ॥



sory is proved to exist as an organ. The nature of an organ is to be a site of conjunction of the internal sensory with the cause of a cognition. It is therefore established without any difficulty that the internal organ is a substance. Its eternity is proved by its having no substratum, and that it has no substratum follows from the absence of any warrant in imagining portions constituent of it U

\* As there is in an aetrial atom substantiality inasmuch as it possesses originitive conjunction and other attributes, and eternity inasmuch as there is no warrant for assuming that it has constituent parts, so the substantiality and eternity of the internal organ follow from its possession of conjunction productive of cognition and its possession of other attributes and from absence of proof of its production and destruction V

प्रत्यक्षयोगपद्व्याख्यानायोगपद्व्याख्येकम् ॥ ३ ॥

Aph 3 Because of non-simultaneity of volitions and non simultaneity of cognitions it is one [in each body]

\* A decision is stated with reference to the doubt whether internal organ be one in individual bodies or more than one. The words internal organs and in each body are to be supplied. If there were in each single body many internal organs or common sensorics there would be simultaneity of cognitions and volitions. The opinion that many volitions are simultaneously exerted since we see simultaneous action in the arms legs fingers and toes of a dancer is erroneous, for this arises merely from the rapid transition of the internal organ U

१ यथा सायवोदवरमणौ आरम्भकयोगादिरूपगुणधन्यात् दृष्टत्वं तदवयवकल्पनांश प्रमाणाभावाच्चित्तत्वं तथा ज्ञानजनकसंयोगादिरूपगुणधन्यात् तदुत्पादविनाशयो प्रमाणाभावाच्च मनस्त्वपि दृष्टत्वं नित्यत्वञ्चेत्यर्थः ॥

२ तत्र किं प्रतिप्ररोरमेकमनेक इति सन्देहे निर्णायकमाह । मनः प्रतिप्ररोरमिति शेषः यद्येकीकृतमपि शरीरे बहुनि मनसि स्युस्तदा ज्ञानप्रवक्षानां योगपद्व्या स्यात् यत् न तैकीकरचरणानुलोपु युगपत् कर्मदर्शनाद्युपपन्नं यद्यत्र प्रवक्षो उत्पद्यन्ते इति मते तदुक्तं मनसः आधगत्यापदेव तदुपपत्तः ॥

' The unity of the internal organ in individual bodies is established. When there is conjunction between the mind and any member of the body, a volition is exerted in restriction to that member, and not in restriction to other members. It must not therefore be said that there being a plurality of internal sensories two volitions may be simultaneously exerted because conjunction between the mind and each of two members at the same time is possible, and that as determined by the ten fingers and ten toes twenty acts of volition are produced at the same time [for otherwise how would the corresponding actions be produced?], for the feeling of simultaneity in those actions as of that in the scattering of the hundred petals of a lotus is illusory inasmuch as they are produced in successive moments merely by the rapid transition of the internal sensory. So if the internal organ were manifold, then since each internal organ might be in conjunction with synchronous sensations of smell taste &c simultaneous production of cognitions derived from the organs of smell taste &c would be possible. The internal sensory therefore is in each individual body one only and not manifold. If it be objected that the internal organ must necessarily be manifold since we observe action in the two parts of a scorpion and the like when cut in two we reply that this is not the

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' प्रतिशरीर मनस एकत्वं व्यस्यत्यप्यति । यद्वहेन मनसः संयोगो यदा भवति तदा तद्वह्नायच्छेदेन प्रथम उत्पद्यते नान्यायच्छेदेन एवञ्च मनसो नानात्वे एकदा इन्द्रियेनापि एकैकस्य मनसः संयोगसम्भवात् प्रथमद्वयमुत्पद्यते न च विशिष्टह्रस्वच्छेदेन एकद्वयं विशति प्रथमा उत्पद्यन्ते कथमन्यथा एकद्वयं तेषां क्रिया उत्पद्यन्ते वाच्यम् उत्पन्नपञ्चशतव्यतिभेद इव तामु योगपदप्रतीतिर्भवेत्तत्वात् मनस आशु सञ्चारादेः भिन्नभिन्नत्वेषु तामामुत्पादात् एव मनसो नानात्वे युगपदेव प्राणरसनादिभिः सह ते धामैकैकस्य संयोगसम्भवात् प्राणजरासनादीनामपि युगपदुत्पादापत्तिरिति प्रतिशरीरं मन एकमेव न तु नानेत्यर्थः । ननु द्वित्रिश्चिदादिखण्डद्वय एव क्रियादर्शनात्मनसो नानात्वमाश्रयकमिति चेन्न तदानीमदृष्टप्रशेन मनोऽन्तरसंचिद्येगादेव तत्सम्भवात् अन्यत्र प्रथमायोगपदस्य ज्ञानायोगपदस्य च प्रामाणिकत्वेन मनसो नानात्वस्योक्तारस्य कर्तुं न शक्यत्वादिति । कर्मशुशुडादिवन्मनसः सङ्क्षोभिकाशाभ्यामेव प्रपन्नाना ज्ञानानाञ्च योगपदायोगपदयोर्निजाद् ऐक्यमेकस्मिन् शरीर मन इति केचित् तदपि न मनोर मम अनन्ताश्रयानां तत्प्रागभाजानां तत्प्राग्यसनाम् अनन्ततत्परमाणुनाञ्च कल्पने महामौरवादिति सूचेत् ॥

changed except by volition. Nor can it be objected that two airs with differently directed motion may like two pieces of confluent water, have an upward motion. Were this the case there would be an upward but not a downward motion, or in exsufflations and the like there would be horizontal motion. There is then a being who, by his volition impels the vital air upwards or downwards. It is no valid objection to ask how there could be upward and downward motions of the vital air in a condition of dreamless sleep; for at that time though volition proper does not exist there exists another kind of volition which is called automatic controul. In like manner the opening and closing of the eyes causes us to infer a ruler of the body, for closing the eyes is an action productive of conjunction of the eyelids and the opening of the eyes is an action productive of disjunction of the eyelids. These two actions being constantly manifested without any visible cause such as motive force are not produced otherwise than by conation. As the dancing of a doll depends upon the volition of a subject willing so also does the movement of the eyelids. Therefore a being who exerts volition is inferred. Similarly vitality is a mark of the existence of the soul for by the word life the effects of vitality such as growth reparation of muscular lesion &c are indicated by implication. For as the owner of a house builds up the broken edifice or enlarges a building which is too small so the ruler of the body effects by food &c the increase or enlargement of the body which is to him in the stead of a habitation, and with medicine and the like causes what is wounded to grow again and partially dissevered hands or feet to re coalesce. Thus like the master of a house is proved a guardian of the body. In a like manner the motions of the internal sensory are also a mark of the existence of the soul. For it has been shown in the foregoing section that the internal organ is possessed of form and of indivisibility. Its appliance to an instrument of sense cognisant of its proper object, depends on desire and effort. The desire and effort which actuate the internal organ are

inferred to be identical with the soul. This may be exemplified by a child standing in a corner of a room, who throws a ball or a handful of red powder about the room. It may be objected that the dancer of the doll, the master of the house, and the child are not other than body; that they should be examples, and that it is in the body that consciousness resides, inasmuch as the body is an object of self-consciousness; the conviction of being pale, stout, and the like is produced by the juxtaposition of the body with self-consciousness. Moreover, (it may be urged), that which was experienced in childhood is remembered in youth or in old age, whereas in the case of separate bodies as those of Chaitra and Maitra there would be no act of memory, as it is said, One man remembers not that which another saw. In the latter case there will be no recollection because Chaitra and Maitra are the offspring of different parents, but though childhood and youth be different, the act of recollection will take place in the order of cause and effect because there is but one individual. To this we reply that it would follow on the same premisses that the son would remember what was experienced by the father. If it be rejoined that perception of difference of body prevents this, we reply that an old man, by having a body different from that which he had as a child, through perception of his body would be incapable of remembering what he experienced as a child. A child that never knew his father has no perception of difference of body. The notion my body is generally in the case of the word my belongs to the self-consciousness. If you reply that so also does the notion my soul we reply that such is not the case, for the word my is usual tropically, since the genitive may be used where no numerical difference is implied as in the case of *Ānū's head* [where *Ānū* and *Ānū's head* are one and the same thing]. Moreover on your supposition there would result the loss of merits and requital unmerited, for the body is constantly different in the transmigratory state, but it is admitted that the harm done by a conscious subject, cannot have its result unful-

filled. It is also inferred from affections of the other organs that there is a soul, for after experiencing the particular taste which accompanies the particular colour of an orange or *chira-villa* fruit, on again observing such fruit, there arises in one desirous of tasting it a watering in the mouth. This can only take place by an inference respecting the acid flavour, the inference only by recalling the invariable coexistence of the colour and taste, the revocation only by a permanent impression, the permanent impression only by experience of the universal co-existence, and experience only by seeing it repeatedly, and this series of cognitions, in the order of cause and effect is impossible unless there be one and the same agent in all. Accordingly the aphorism of Grutama, From the affection of other organs of sense Pleasure and the like are also to be regarded, like knowledge, as arguments of the existence of the soul. For pleasure and the like must inhere in something, that is, reside in some substratum, being products or qualities like colour &c. Hence a general inference accompanied by a residual inference takes for its object inherence in a substance other than eight substances. For the proposition that desire which does not inhere in earth and seven other substances, inheres in a substance, is incomplete unless it assumes as its object inherence in a substance other than those eight substances. But if the residual method be not first employed, inherence in a substance other than eight substances will have to be argued by negative probation and thus the division will be made. It is absurd to say that inference has for its form only that which is essential to universal co-existence, for that is the form of conviction without which the conviction is incomplete. Otherwise there could be no inference having for its object inherence in what is uncaused such as that a binary atomic aggregate which does not inhere in anything caused or produced, inheres in something because it is composite. U

तस्य द्रव्यस्थानित्यत्वे वायुना व्याप्यते ॥ ५ ॥

Aph 5 Its substantiality and eternity are explained by air

! It may be said Granted that the soul is perdurable, why is it eternal and why a substance? It is therefore stated that as there is no warrant for assuming that an acrial atom has parts and therefore it is eternal so also is soul eternal, and that as an acrial atom is a substance because it possesses attributes so also is soul a substance U

Objections to the preceding arguments

यज्ञदत्त इति सच्चिर्कर्म प्रत्यक्षाभावाद्दृष्टलिङ्गं न विद्यते ॥ ६ ॥

Aph 6 In the contact [of the organs of sense and the object] from which the judgment This is Yajna-datta is derived, there being no perception, there exists no visible mark

\* There being contact if in the judgment This is Yajna-datta there is no act of perception, there is no visible mark, no mark by which a universal co existence is ascertained from perception There is no visible mark establishing the existence of soul as there is a visible mark in the case of fire viz smoke observed concomitant with fire perceived U

\* Though there be contact of the eye and other organs with the body of Yajna datta yet since there is no visual or other perception of the soul which presides over that body there is no visible mark i.e no mark which being invariably attended by a predicate is an object of perception How then is an inference of the existence of the soul possible? For there being contact with fire &c,

1 ननु सिध्यतु आत्मा स्थिर सतु नित्य इति कुत कुतश्च द्रव्यमित्याह यथा वायुपरिमाणोरवयवप्रकल्पनाया न प्रमाणमतेो नित्यत्व स्या च मनोऽपि यथा गुणत्रत्या द्वायुपरमाणुद्वय स्यात्माऽप्येत्याद्यं ॥

\* सच्चिर्कर्म इति श्रय यज्ञदत्त इति चेत् प्रत्यक्ष नास्ति तदा दृष्ट प्रत्यक्षतो यद्गो तथ्यातिक लिङ्ग नास्ति यथा यद्गोना प्रत्यक्षेण सहचरितो यद्गोतो भूमे यद्गो दृष्ट लिङ्ग स्यात्मासाधक लिङ्ग दृष्ट नास्तीत्यर्थः ॥

\* यज्ञदत्तशरीरे चक्षुरादिसच्चिर्कर्म सत्यपि तदधिष्ठानात्मात्मनश्चायुषाद्यभावात् दृष्ट व्याप्यत्वेन प्रत्यक्षविषयीभूत लिङ्ग नास्तीत्यत कथमात्मानुमान सुघटम यद्गोदेो सच्चिर्कर्म तत्प्रत्यक्षानन्तर तद्वापिप्रत्यक्षाद्व्याप्यनुमानान्तु निराशोधमर्थेति भावः ॥

after the perception of it an inference as to fire &c. meets with no obstacle because universal concomitance therewith has been observed, but this is not the case with the present inference V

**सामान्यतो दृष्टाच्चाविशेषः ॥ ७ ॥**

Aph 7 Moreover, from that which is observed generally there results no distinction.

1 Though there is a generally observed mark, yet there is no proof therefrom of the existence of the soul from its nature as soul or as a substance over and above eight substances. It would be thereby established only that desires &c. must inhere in something but there is nothing to suggest the thought of a soul. Therefore it is stated that there results no distinction U

2 From that which is generally observed i. e. from observation of inclusion under something determined by a general attribute, there results no distinction i. e. no inference from a peculiar property, according to the rule that there must be observed in that which determines the character of the subject determination by the predicate under which the middle term is contained V

**तस्मादागमिकः ॥ ८ ॥**

Aph 8 Therefore the soul is proved to exist by revelation

3 The existence of the soul &c. rests on revelation for, inasmuch as there is no mark of an observed universal concomitance any inference of the existence of the soul is impossible. The exis

1 सामान्यतो दृष्टमपि लिङ्गं भवति न तु तत् आत्मत्वेन अष्टद्वयातिरिक्तत्वाद् व्यत्येन वा स्वादात्मसिद्धिः किन्तु तेनेच्छादोना यद्यपि दापितत्वमात्रं सिध्येत् तत्र आत्ममनोपविक्रमिष्यत्यर्थं तदेतदाह अविशेष इति ॥

2 सामान्यतो दृष्टात् सामान्यधर्मोपलब्धिव्याप्यत्वग्रहणं अविशेष विशेषधर्मप्रकारेण नानुमिति व्यापकतापेक्षेदकत्वग्रहणं नानुमिति विशेषोपलब्धेदकत्वग्रहणं तन्मत्वादि ध्येयं ॥

3 आगमिकं इत्यस्य आत्मेत्यादि यतो गृहीतव्यापिकलिङ्गाभावादात्मनो नुमितिर्न सम्भवति अत आत्मा आगमनाप्रमाणव इत्यर्थः । तथा आत्ममनोपविक्रमो द्विक्रममिति भावः ॥

tence then of the soul rests solely on the authority of revelation  
Thus this system for cogitation on the soul is useless. V

Objections  
answered

अहमिति शब्दस्य व्यतिरेकावागमिकम् ॥ ८ ॥

Aph 9 Existence of the soul being the *conditio sine quâ*  
*non* of the use of the word I is not evidenced only by revelation

\* Revelation is not the sole evidence of the existence of the  
soul, but that there is a soul is evinced also by the inference that  
the word I, or the word soul must denote some object because it is  
a term like the terms water pot &c It might be said Let  
earth &c. be the objects which it denotes Hence the words because  
it is the *conditio sine quâ non* of the use of the word I that is,  
because the term I is excluded from earth &c For there never  
arises any such supposition or assurance as I am earth I am  
water, I am light, I am air, I am ether I am time, I am  
space I am mind If you object that such assurance arises in  
relation to the body, we reply that it is not so for it would be  
equally applicable to the bodies of others if that it arises with

' नागममात्र प्रमाणमात्मनि किञ्चिदहमिति पदं या साभिधेयं पदत्वात् घटादि  
पदवत् इत्यनुमानादप्यात्मसिद्धिः । ननु पृथिव्यादि तदभिधेयं स्यादित्यत आह व्यति  
रेकादिति पृथिव्यादितो अहमिति पदस्य व्यतिरेकाद्व्यावृत्तेरित्यर्थः । न हि भगवत्यहं  
पृथिवीअहमाप अहन्तः अहं वायु अहमाकाशम् अहं कल अहं दिक् अहं मन इति व्यप  
देश प्रत्यये वा शरीरे भवतीति चेन्न परशरीरे तत्प्रसङ्गात् स्वशरीरे भवतीति चेन्न स्वस्या  
त्मभिन्नत्वात्किञ्च मनः शरीरमिति वैषाधिकरणेन प्रत्ययाच्च नन्विदमपि सामान्यतो  
दृष्टमेव तच्च विशेषार्थवत्त्वमिति दृष्टमित्येव चेन्न अहमप्यहं इत्यन्यमात्मत्वमेव प्र  
कार तथा च पञ्चधर्मताद्वलादेवाहन्त्वस्य प्रवृत्तिनिमित्तत्वं पर्यवस्य तच्चानन्यसाधारण  
मेवेति विशेषसिद्धेः अथ सामान्यतो दृष्टादपि बाधसहकृताद्विशेषसिद्धिः यच्चोक्तं अथ  
यादेव साक्षात्कारः किमनेनेति तदपुनः न हि मनमन्तरेण सङ्कशुकस्थाग्रदामलज्जाल  
नम न च तदन्तरेण तत्र निदिध्यासननाधिकारः न च निदिध्यासनमन्तरेण सयासनमि  
ध्याज्ञानोन्मूलनमस्तत्साक्षात्कारः न हि शास्त्रमानुमानिकं वा ज्ञान मिथ्याज्ञानो  
न्मूलनमभयदिहादि दृष्टमिति भावः । ननु तथापि परोक्षे आत्मनि कथं संकेतपदं  
इति चेत् क एवमाह नात्मा प्रत्यक्ष इति किन्तु मनसा संयोगप्रत्यासत्त्यात्मपदं कथम  
न्यथाह मुखी ज्ञानामीच्छामि यत्तु दुःखीत्यादिप्रत्ययं न ह्यपमयस्तुक्तं सन्दिग्धवस्तुको  
वा भीलादिप्रत्ययवत् अस्यापि निश्चितवस्तुवत्त्वात् न च सैद्धिकं लिङ्गज्ञानमन्तरेणापि  
ज्ञापमानत्वात् नापि शास्त्रं तदनुसन्धानाननुविधानात् प्रत्यक्षाभासोऽयमिति चेन्न तर्हि  
अविदनाभासविषयोऽपि न सप्रमितमाराप्यते इत्यादिद्वयव्यतः ॥



respect to one's own body, we reply that this is not so, for there is not intended a self different from soul and because the term my body involves a difference of substrata. If you urge that this also is merely observed generally and therefore, not being determined by a peculiar attribute, involves a fallacy, we reply that it is not so, for in the term I egoity or spirituality is the form or essence, and that as an attribute of the subject it is determined that the ego is the cause of activity and this is not common to other objects, being a proof of a particular object. In like manner there is proof of the particular even from the generally observed, accompanied with the argument from impossibility. Whereas it is said, From merely hearing results presentation of soul what need of this proof? this is wrong, for without reflection the dross of unbelief in wavering minds cannot be purged away, without this purification there can be no aptitude for profound meditation on this object and without profound meditation there can be no presentation of truth competent to eradicate false knowledge together with its impressions. For it is by consuetude only that the sad lover can represent in imagination his beloved. For knowledge from verbal information or from inference is unable to uproot false knowledge, as is seen in the case of illusion in regard to direction in space and similar instances. If it be asked how whereas soul is invisible a sign of its existence can be apprehended we rejoin. Who has maintained that the soul is unknowable by perception? But soul is cognised by its juxtaposition with conjunctions with the internal organ else how such assurances as I am happy, I know, I desire I will, I am in pain? since such assurance is not without object or of doubtful object, for like an assurance of blueness &c it has a definite object. Nor is it derived from argument for it arises without any knowledge of an argument. Nor is it derived from verbal communication for it does not follow upon desire of such knowledge. If it be maintained that it is a mere illusory perception, we reply that there must be some object not

merely apparent, for it will be shown in the sequel that that which is not an object of certain knowledge cannot be erroneously surmised in another object U

यदि दृष्टमन्वत्तमह देवदत्तो ऽह यज्ञदत्त इति ॥ १० ॥

Aph 10 If the cognition I am Devadatta, I am Yajnadatta is a visual presentation [what need of any inference?]

1 An opponent says If this be so what need of an inference? The word *iti* marks the form of the cognition and the word *drishṭa* ends in the affix *lta* used in a passive sense Presentation means perception The sense therefore is as follows If the perception which has for its form I am Devadatta I am Yajnadatta is only a perception what occasion is there for the trouble of making an inference? For on seeing an elephant those who infer do not infer him to be one from his screaming U

दृष्टआत्मनि लिङ्गे एक एव दृढत्वात् प्रत्यक्षत्वं प्रत्यय ॥ ११ ॥

Aph 11 If a mark of the existence of the soul were seen, there could be but one assurance for it would be as evident as a percept

1 The anticipated objection is refuted The sense as a whole is that if a mark of the soul's existence were observed or apprehend

1 एवञ्चेन किमनुमानेनेति पूर्वपक्षवादी आह । इति शब्दो ज्ञानप्रकारमाह दृष्टमिति भाषातत्प्रत्ययान्तम अन्यत्तमित्यध्यक्ष सनायमर्थे अथ देवदत्त अथ यज्ञदत्तइति प्रकारक दृष्ट दर्शन अध्यक्षमेवास्ति यदि किमनुमानप्रवासेन न हि करिष्य दृष्टे चीत्कारेण तमनुमिमते अनुमातार ॥

1 आशङ्का निरस्यति । दृष्टे मनसा गृहीते आत्मनि लिङ्गे अनुमाने सति प्रत्यक्षत्वं प्रत्यक्षमानाकारक एक एव मुख्यस्य प्रत्यय भवतीति शेष मुख्यस्य दृढत्वात् अप्रामाण्यशङ्कानियतं नक्षमत्वात् मुख्यत्यञ्च गृहीतप्रामाण्यकृत्यम यथा दूरस्थे सरोवरादिसिद्धे दृष्टे ऽपि मरीचिकादिस्पर्धात्तादृशप्रत्यक्षे अप्रामाण्यशङ्का उदेति तता यत्नाकारादिसिद्धेन तदनुमाने सति तदनुमाने सति सदादेन तत्र प्रामाण्यशङ्का निवर्तते तथातस्मिन् दृष्टे ऽपि विपरीतसम्भावनादिना तज्ज्ञानप्रामाण्यशङ्का सञ्जायते ततो अनुमानेनात्मनि गृहीते सदादेन तत्र प्रामाण्यशङ्कादप्रामाण्यशङ्कानियतं नक्षमत्वं दृढस्य तादृशशब्दस्य मुष्टमेव तदुक्त मिथै प्रत्यक्षपरिकल्पितमप्यनुमानेन धुमुत्सन्ते तर्क रक्षिका इति ॥

ed by the internal organ even were there an inference, there would be one and one only primary conviction, as in relation to a percept in the case of perception. Whence its primary nature? The being a primary conviction or being of recognised validity, results from its certitude or power of removing doubts of invalidity. As for instance when the distant water of a lake &c has been seen, there arises a doubt as to the objective value of such a perception, there being a feeling of uncertainty whether it may not be a mirage or the like, and when afterwards there arises the inference from cranes &c the mark of its being a lake, the doubt ceases on the recognition of the evidence by means of reflection, so, although the soul is perceived a doubt arises as to the validity of the perception on account of counter probabilities &c., but afterwards the soul being inferentially cognised, the certitude of such cognition is easily demonstrated such certitude consisting of competency to remove suspicion of invalidity through the recognition in that case of validity by means of argumentation. It has accordingly been declared by the sage. The logicians desire to understand by inference even that which is fully established by perception V

देवदत्तो गच्छति यज्ञदत्तो गच्छतीत्युपचारः च्छरं प्रत्यय ॥ १२ ॥

Aph 12 The cognition Deva datta goes Yajna datta goes is applied tropically to the body

It may be objected that if the cognition I Yajna-datta refers to the soul a judgment of compatibility with motion such as Yajna datta goes is impossible. It is therefore stated that there are such judgments as I am fair complexioned, I am stout, and there are such complex concepts as my body. Of these in the

ननु यदि यज्ञदत्तोऽहमिति प्रत्यय आत्मनि तदा यज्ञदत्तो गच्छतीति गमनसामानाधिकरण्याभात्मानुपपन्नमित्यत आह । अस्ति हि अहं गौर अहं स्थूल इति प्रत्यय अस्ति च मम शरीरमिति भेदप्रत्ययः तत्र देवदत्तो गच्छतीति गतिसामानाधिकरण्यानुभवे । भक्त ममति प्रत्ययस्य यथायेत्यात् यद्यपि देवदत्तस्य शरीरवृत्तिर्जातिस्तेन देवदत्तो गच्छतीति मुख्य एव प्रयोगो यथायं एव च प्रत्ययः तद्यपि देवदत्तपदं तदवच्छिन्नात्मनि प्रयुक्तं येन तदोपचारिको बोद्धव्यः ॥

judgment Deva-datta goes the conception and enouncement of compatibility with movement is secondary, whereas the expression mine is used in its primary application. Although the nature of Deva-datta is a universal existing in the body and accordingly the expression Deva datta moves is correct even in its primary sense as also the judgment, if the term Deva datta be employed with regard to the soul determined thereby it is then to be understood in a secondary application U

1 It may be asked how if such a notion as I Yajna-datta has the soul for its object the judgment Yajna datta goes can apply to the soul for the soul has not the power of motion. It is therefore stated that the sense conveyed by the proposition Deva datta goes arises from the observation that the word Deva-datta implies corporeality. Since such propositions as Deva datta knows wishes acts hates &c are used in their primary sense the term Deva datta must have the power of denoting a soul appropriated to a determinate body. For as in the meaning of these propositions there is a manifold application the complication of this hypothesis is inoperative i.e. does not invalidate it and it may be considered that the primary sense possibly belongs to such application to the proposition of volition in the proposition He goes U

सन्दिग्धसूत्रधारः ॥ १३ ॥

Aph 13 The secondary application however is doubted

2 The word however indicates the view of an opponent. The name and notion of the Ego are known to relate both to the soul

1 नन्वा यत्तदा सत्यादिपदस्य यथात्मविवर्कस्य यत्ततो गच्छतीति प्रत्यक्षं स्यात्सामानि निसिद्धाभावादि यत्तदा यत्तदा देवदत्तस्य गच्छतीति साधारणव्यवहारः देवदत्तादिपदस्य शरीरे नवशायव्याख्यायि देवदत्ता जानाति इच्छति करोति हृष्टीत्यादिप्रयोगानां मुख्यतया देवदत्तादिपदस्य विजातावशरीराद्विजातात्मनि शक्तिराशयस्य स्यात्तदर्थं भूतिप्रयोगस्यैव गौरवस्याधिक्यकारणत्वात् गच्छतीत्याशयात्तस्य यथाच कस्ये तादृशप्रयोगस्य मुख्यत्वमपि सम्भवतीत्यपि दृष्टव्यम् ॥

2 सुगच्छं सुखं च मोक्षः । आत्मशरीरयोस्तथाहमिति प्रथम प्रयोगश्च सुगच्छे तत्र यत्र सुखं यत्र मोक्षोऽस्ति इति सन्देहः ॥

and the body The doubt in this case is which is the primary and which the secondary application U

**अहमिति प्रत्यगात्मनिभावात् परत्राभावादर्थान्तरप्रत्ययः ॥ १४ ॥**

Aph 14 The cognition of the Ego is a perception of a distinctive entity, since it applies to self reflective soul, and not to aught else

A presentation in which a distinctive entity of the nature of soul is given, is a perception of a distinctive entity The meaning is as follows Since the presentation of the Ego is relative to one's own soul, and not to another's it is proper to regard the reference to the distinctive entity, i. e. to one's own soul, as primary If, on the other hand, the primary reference were to the body, the notion would be produced by the external organs of sense, for the body is not an object of internal perception, and the presentation of the Ego is subjective being produced without any operation of the external organs of sense Such cognitions as I am sorry, I am glad I know, I will, I wish, arise from the internal sensory viewing as its object the soul accompanied with its perceptible discriminative attributes Such a cognition is not inferential, being produced without

१ अर्थान्तरात्मस्य इदं प्रत्ययं यत्र प्रत्ययो स प्रत्ययो अर्थान्तरप्रत्ययः अहमर्हं अहमिति प्रत्ययस्य प्रत्यगात्मनि स्यात्स्मिन् भावात् परत्र परात्मनि अभावात् अर्थान्तरे स्यात्स्मिन्नेव मुख्यः स्वयदित्युच्यते यद्वि तु शरीरे मुख्यः स्यात् तदा अहिरिन्द्रियजः स्यात् न हि शरीरे मानसप्रत्यय मानसश्चाप्यहमिति प्रत्ययः अहिरिन्द्रियव्यापारमन्तरेणापि जायमानस्यात् अहं दुःखी अहं सुखी जाने एते इच्छाम्यहमिति योगविवेकेषु युगोपहितस्यात्मनो मनसा विषयोऽप्यस्यात् नापि भेदिको विद्वानुमन्वानमन्तरेणापि जायमानस्यात् न चाहं इच्छाकननमन्तरेणापि जायमानस्यात् तस्मात्मानस एव मनसाच्च अहिरस्यात्मन्नेव शरीरादाद्यदनेति भावः । किञ्च यदि शरीरे स्यात् परत्र शरीरे स्यात् स्यात्स्मिन् यदि स्यात् तदा परात्मनि स्यादिति चेत् परात्मनः परस्यातीन्द्रियत्वात् तद्विवेकेषु गुणानामयोग्यत्वात् योगविवेकेषु युगोपहितेण तस्य योग्यत्वात् न वेत्यनन्त्यात् इदं शेषः किन्तु दृश्यमात्रस्य दृश्यं हि योगविवेकेषु युगोपहितेण प्रत्ययं भवति आकाशमपि तदिदं दृष्टोपदेष्टे प्रत्ययः स्यादिति चेत् स्वादेये यदि योऽ दृश्यतादृशं भवेत् आकाशं वा वदयत् स्यात् आत्मनो अपि नोदयत् तुल्यमिति चेत् अहिरिन्द्रियमात्र एव प्रत्ययतां वर्ति वदयत्प्रत्यय तस्यस्यात् प्रत्यगित्यर्थं शब्दाः नन्यादृशमाह ॥

seeking any mark of concomitance. It is not verbally communicated, being produced without reflection on words. It, therefore, belongs to the internal organ, and to the internal organ independent of the external organs, not being concerned with the body &c. Moreover if it be urged that if it referred to the body it would refer to the bodies of others and if it be referred to one's own soul it would refer to the souls of others, we deny this, for the soul of one man is beyond the senses of another, since its particular attributes cannot be externally perceived and the soul itself could be perceived only by apprehension of particular attributes appropriate to the several senses. Nor is this the nature of soul only, but of all substances for substance becomes perceptible by apprehension of particular attributes appropriate to the several senses. If you rejoine that on this ground ether also should be perceptible by the apprehension of sound, we reply that such would be the case were the organ of hearing capable of apprehending a substance or if ether possessed colour. If you object that the soul is equally devoid of colour, we reply that it is in the case of external substances only that possession of colour is a requisite with regard to perceptibility. U

' The cognition of the Ego and the expressions I Yajña datta am happy &c, are the cognitions of a distinctive object, the perception or presentation of an ulterior object of one different from the body &c, since they produce verbal information the object of which is different from the body. Such is the sense resulting from the aphorism. The application accordingly, to the soul as to something ulterior to the body is primary that to the body is secondary. Why so? The answer is because of existence viz, the existence of pleasure &c in one's own soul and because of non

‘ अहमतेति अह यजदतः सुखीत्यादिभ्यश्चाह अयान्तरप्रत्यक्ष अयान्तस्य शरीरादिभिद्यस्य प्रत्यक्ष ज्ञान यस्मात् शरीरादिभिर्वाप्यरुग्नाद्यदयोधजनरुदति फनितार्थः तथा च शरीरादिभिर्वा यथात्मनि तादृशप्रयोगो मुख्यः शरीरे स्वीपचारिकः कुत इयमत आह प्रत्यगात्मनि स्वात्मनि भावात् अर्थात् मुरादे सत्यात् परत्र शरीरे भावात् मुख्यादेरसत्यात् तथा च भूतिप्रयोगस्यात्मन्येव सत्यात्तत्रैव तादृशप्रयोगस्य मुख्यस्य शरीरादौपचारिकत्वमिति न सन्देहगन्धो ऽपीति ॥

1 The word knowledge tacitly indicates the attributes of soul sensible pleasure, pain and the like. As the bodies of Yajna-datta and Vishnu mitra are separate from one another, so are their knowledge, pleasure and the like separate. Accordingly as the cognition This is Yajna-datta's body, is an object, so, though no knowledge, pleasure &c be produced in Yajna-datta, the cognitions I feel pleasure, I know, I will, I wish will be objects, because, the body being an object to the appropriate senses, its knowledge &c, like its colour &c, may be perceptible. But this is impossible. Therefore there is, such is the meaning, to be maintained a subject of knowledge, pleasure and the like, other than the body U

2 The knowledge of Yajna datta and Vishnu mitra does not in consequence of the difference of their bodies, in consequence, that is, of their bodies being different objects, become an object, during the perception of the body. The word knowledge implies generally all the particular sensible attributes of the soul. Therefore, as in our presentation of soul &c knowledge &c is the object, it being universally allowed that there are such cognitions as I know, I wish, I will, I feel pleasure I am in pain, I hate &c., so would there be in like manner were the body denoted by the word I, and did it possess the attributes knowledge &c, a cognition of knowledge &c even in the visual perception of body. But no one

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1 ज्ञानमिति योग्य सुखदुःखादिकमात्मगुणमुपलक्षयति यथा यज्ञदत्तविष्णुमित्रयोः शरीरं परस्परभिन्नं तथा ज्ञानसुखादिकमपि भिन्नमेव तथा च यथा यज्ञदत्तस्यैव शरीरं तथा यज्ञदत्तस्य ज्ञाने सुखादौ वा नुत्पत्तेः न सुखी ज्ञाने यत्ते इच्छामीति ज्ञानादिक विषयो भवति योग्यशरीरविषयकत्वेन तदीयवृत्तादिवत्तदीयज्ञानादीनामपि प्रत्यक्षसम्भवात् न च सम्भवति तस्मात् ज्ञानसुखादीनां शरीरादन्य एवाप्येषा वस्तव्य इति भावः ॥

2 न तु न हि शरीरविशेषात् शरीरविशेषविषयकत्वात् यज्ञदत्तविष्णुमित्रयोर्ज्ञानमपि विषयो भवति शरीरसाक्षात्कारे इत्यर्थः ज्ञानपदं योग्यात्मविशेषगुणसामान्यपरमं तथा च यथास्माकमात्मसाक्षात्कारे ज्ञानादिक विषयो भवति अथ ज्ञानां इच्छामि यत्ते सुखी दुःखी द्वेष्मीत्याद्यनुभूत्यस्य सर्वसिद्धत्वात् तथा शरीरचाक्षुषादायपि ज्ञानादेर्भान स्यात् यदि शरीरमहम्पदयाद्य ज्ञानादिगुणकञ्च स्यात् न हि स्थूना यज्ञदत्तो ऽहं ज्ञानामीति चाक्षुषप्रत्यक्षं कर्त्तव्यमभवति तस्माच्छरीरे ऽहमादिव्यपहार श्लेषचारिक एवेति नास्मक प्रतिज्ञादानिरिति भावः ॥

has a visual presentative cognition in the form I the stout Yajna-datta, know Therefore the use of the words I &c in reference to the body is only by a secondary application, and accordingly we do not surrender the matter of our thesis V

अहमिति मुख्ययोग्याभ्यां शब्दवद्व्यतिरेकाव्यविचाराद्विशेषसिद्धेर्नात्मिकः ॥ १८ ॥

Aph 18 The knowledge of the Ego being individually established like sound as a *conditio sine quâ non* neither too narrowly nor too widely affirmed by its predominant and sensible attributes, does not depend upon revelation

<sup>1</sup> The following objection might be raised. The soul is not an object of perception since like ether, it is a colourless or a simple substance Of the cognition I am thin or pale the body must be affirmed to be the object. Whereas there is sometimes the judgment I feel pleasure &c it is proper to suppose that pleasure and the like, becoming manifest without their substratum are

<sup>1</sup> नन्यात्मा न प्रत्यक्षं नीरूपद्रव्यत्वात् निरवयवद्रव्यत्वाद्वा आकाशवत् तथाचाद्य ऊयो गौर इति बुद्धे शरीरेमेव विषयो वाच्यः क्वचिदहं मुखीत्यादि धीरेषु पदव्यतिरिक्तं तथाप्याश्रयमन्तरेण भागमानानां दुष्यादीनां शरीरे समारोप इत्येव कल्पयितुमुचितमप्येषां सुरभिजनम् इत्याश्रयमन्तरेण प्रतीयमानधोराश्रयधारभेदाज्जले समारोप नयेत दनुरोधेन जलप्रत्ययस्यापि प्रसिद्धजलमन्तरेणान्यविषयत्वम् तथा अहमित्यव्यवृत्त्यं शरीरे एव प्राप्तयम् मुखादिकन्तु कदाचित् तत्रारोप्यते तेनात्मनि प्रत्यक्षाकारं ज्ञानं नास्त्येव मुखाद्याधारत्वेन यत्कल्पनीयं तदागममिच्छ भवतु न तत्रापि यत् इत्यत आह अयमर्थः अहं बुध्यते इति प्रत्ययो नागमिको न शब्दो अपि सिद्धः शब्दनिर्गुणान्तरेणापि ज्ञापमानत्वात् प्रत्यक्षत्वे च नीरूपत्वे निरवयवत्वे च द्वाधकमुक्तं तद्विहितिन्द्रियप्रत्यक्षतायां भवति तत्र हि रूपप्रत्ययैरुद्रव्यत्रयैः प्रयोजकत्वात् मानसप्रत्यक्षता च तदन्तरेणापि । ननु स्यादेव यथात्मनि प्रमाणं स्यात् तदेव तु नास्तीत्यत आह शब्दवद्व्यतिरेकाव्यभिचारान्विशेषसिद्धेरिति यथा चित्त्वादिषु द्रव्येषु शब्दस्य व्यतिरेको व्यभिचारी नियतस्तेन तदाश्रयत्वाद्द्रव्यातिरिक्तस्याजगद्व्यवस्थेः विशेषस्य सिद्धिः प्रथमिच्छायां एषिव्यादेषु व्यतिरेकस्याव्यभिचारात् तदाश्रयेणापि अष्टद्रव्यातिरिक्तेन भवितव्यम् । नन्येतावता व्युत्पन्नानि एव आत्मा न तु प्रत्यक्ष इत्यत आह अहमिति मुख्ययोग्याभ्यामिति अहमित्यातिरेकेण ज्ञाताकारमाह तेन सिद्धमिति ज्ञानं शब्दनिर्गुणानुत्पन्नमन्तरेण निमीतितान्मयं यदुत्पद्यते तन्मुख्येन अहन्ययतां योगेन प्रमाणसिद्धेन उपपादनीयम् न तु शरीरादिना तत्रेच्छाया व्यतिरेकाव्यभिचारात् मुख्ययोग्याभ्यामित्यनन्तरम् उपपादनायमिति प्रतीयमान आत्मनि प्रमाणानि यद्विनिर्गुणव्यभिचारात् तत्त्वानि मूलानि ऽपेक्षयानि ॥



attributed by metaphor to the body as in the notion Hot fragrant water, heat and fragrance appearing without a substratum, are metaphorically attributed to water. But in this case there being such attribution in the notion of water there is not another object independent of common water. In the case therefore of the Ego, the notion I is real only in reference to the body but pleasure and the like are sometimes metaphorically attributed to the body. There is then with reference to soul, no knowledge of it in the form of perception. That then which we must assume as the substratum of pleasure and the like must be established by revelation. There is no means of directly cognising it. The reply to this objection is the following. The cognition I feel pleasure I am in pain is not by revelation by verbal communication or by inference for it arises independently of any attention to words or arguments. Whereas it has been said that colourlessness and simplicity are preventive of perception this holds true only in the case of perception by the external organs for of this the possession of colour, and the existence of a plurality of substances are the necessary conditions. Internal perception is independent of these conditions. It may be objected that this would be the case were there any proof of the existence of the soul but there is none. Accordingly the words Being individually established like sound as a *conditio sine quâ non* neither too narrowly nor too widely affirmed. As sound as a *conditio sine quâ non* is not unduly restricted or extended so as to apply to the substances earth &c, and is decisive and there is thereby proof of a particular substance, viz ether as excluded from other eight substances, as the substratum of sound in like manner since the exclusive argument from desire does not fail by applicability to earth &c. the substratum of desire must be excluded from other eight substances. Lest it be argued that all this shows that the soul is an object of inference not an object of perception the words The knowledge of the Ego from its predominant and sensible attributes are employed. By the particle *ita*

the form of the cognition is stated The knowledge of the Ego therefore which arises independently of any attention to words or arguments, in one whose eyes are closed must be produced by an original attribute of egoity, sensible or established by proof, but is not produced by the body, inasmuch as the exclusive argument from desire does not fail by applicability to it After the words From its predominant and sensible attributes, the words To be established are to be supplied Many proofs of the existence of soul omitted for fear of encumbering this treatise should be sought in the Mayúkha U

1 The Vedāntins maintain that soul is nothing but eternal knowledge, according to the sacred text This imperishable soul is true knowledge the infinite supreme spirit and that in the course of thing being divided by the products of illusion the accidents of the form of the internal organ it appears manifold, according to such texts as One only without a second One moreover, the inmost soul of all beings, became the counterpart of every

1 वेदान्तिनस्तु नित्यविज्ञानमेवात्मा अविनाशी या हि इमात्मा सत्य ज्ञानमनन्त ब्रह्म इति श्रुतं स च वस्तुगत्या एका ऽपि मायाकार्याणामन्त करणरूपोपाधीना भेदात्तानेव प्रतिभाति एकमेवाद्वितीयम् इति एकस्तया सर्वभूतान्तरात्मा रूप रूप प्रतिकुर्यात् अथैव इत्यादयस्तेरित्याहुस्तन्मतं दूषयति । अद्वितीयेति प्रत्यक्षविषय इति शेषः तथा चाह मुख्योत्पादितैरिक्तमानसप्रत्यक्षविषय न आगमिक सत्य ज्ञानमनन्त ब्रह्म इत्याद्यागमप्रतिपाद्येश्वराभिच अत्र हेतुमाह मुख्ययोगाभ्यामित्यादि मुख्य मतं पटोप्य मुख्यं दु खञ्च ताभ्या विशेषसिद्धेश्वरभेदसिद्धे दृष्टेषु मुख्यस्य मुख्यत्व अन्येच्छानधी नैच्छाविषयत्वात् दु खस्य तु द्विष्टेषु मुख्यत्वम् अन्यद्वेषानधीनद्वेषविषयत्वात् योग्यत्वञ्च प्रत्यक्षविषयत्वम् एतत्त्वचनञ्च इत्यसिद्धिशङ्कानिरासार्थम् ईश्वरे नित्यमुखाङ्गीकारपक्षे व्यभिचारधारणार्थञ्च नित्यमुखस्यायोग्यत्वात् तथा च अन्यं मुख्यं दु खञ्च जीवस्येश्वरभेदसाधकम् । उपलब्धञ्चैतत्त ज्ञाना ज्ञानेच्छापक्षा द्वेषश्च ईश्वरभेदसाधका दृष्टव्या । ननु अद्वितीयेति प्रत्यक्षविषय आत्मा ईश्वरभेद ज्ञानमुखवत्त्वादित्यादि दृष्टान्ताभावेन अन्यसद्विचारपक्षात् व्याप्तिज्ञानं दुर्घटमत उक्त व्यतिरेकाव्यभिचारादिति व्यतिरेके व्याप्तेरित्यर्थः प्रयोज्यस्य पञ्चम्यर्थस्तस्य च विशेषसिद्धादन्यथा तथाचान्यदृष्टान्ताभावे ऽपि व्यतिरेकेण ईश्वरस्य दृष्टान्तत्वसम्भवेन व्यतिरेकमहत्वापक्षाधीनव्यतिरेकस्याप्यपटादिवोक्तस्थले ननुमिति सम्भशतीति भावः ननु व्यतिरेकव्याप्त्येश्वरभेदसाधकत्वं न दृष्टव्यमित्याशङ्कानिरामयेत्त शब्दवदिति शब्दादित्येत्यर्थ आकाशस्य यथा शब्दरूपाद्वैतैर्यतिरेकव्याप्तिप्रकारेण जायमानादोश्वरभेदसिद्धिस्तथात्मनो ज्ञानमुख्यादिमस्यात् सत्सिद्धिरित्यर्थः ॥

form 'This doctrine is here refuted. After The knowledge of the Ego, the words Is the object of perception, are to be supplied. The object therefore of such common internal perceptions as I am happy, is not proved by revelation and inseparable from God who is declared in such texts as, True knowledge, the infinite supreme spirit. The reason of this is stated in the words From its predominant and sensible attributes &c. because of the proof of particularity, &c. because of the proof of separateness from God, by that which is predominant and sensible, &c. by pleasure and pain. Pleasure is among objects of desire predominant, because it is the object of desire not dependent on other desires, and pain is predominant among objects of aversion because it is the object of aversion not dependent on other aversions. Appropriateness is the being an object of perception. This is mentioned to remove doubt as to absence of proof of the argument, and to prevent a fallacious application in case of the assumption of eternal bliss in reference to God for eternal bliss is not appropriate, and consequently generated pleasure and pain is the proof of the difference between the individual soul and God. This generated pleasure and pain implies something more, and generated knowledge, desire, volition, and aversion are to be regarded as proofs of the separateness of the individual soul and God. It may be urged that in such arguments as The soul, the object of the perception of the Ego is different from God because it possesses generated pleasure &c. there being no example and consequently no observation of congruity of similar instances with the universal affirmation, the knowledge of a universal concomitance is impossible. Hence the words As a *conditio sine qua* *non* neither too narrowly nor too widely affirmed, that is because of the universality of the exclusion. The conditions necessary to the proof may be universally affirmed in the proof of the particular. Though, therefore, there be no example of the universal affirmation, since by exclusion God may be the example, an inference with respect to the matter in hand is possible through observation of a uni-

ver 11 exclusion dependent on observation of concomitance with exclusion To remove the doubt that the proof by a universally exclusive argument of the separateness from God is not applicable the words Like sound are added meaning As is the case with sound and the like. As ether is proved to exist by its mark viz sound which is known by means of the form of universal exclusion, so the proof of the separateness of the individual soul from God is from the possession by the soul of generated pleasure &c V

All-ged unity of soul. सुषुप्तु खजाननिष्पत्त्यविशेषादेकात्म्यम् ॥ १९ ॥

Aph 19 Because of the indifference of the origin of pleasure pain and knowledge soul is one

The section treating of the investigation of soul being completed that treating of the plurality of souls is commenced This aphorism sets forth an adverse doctrine There is according to this doctrine but one soul though the bodies of Chaitra Maitra and others be numerically diverse Why? Because of the indifference of the origin of pleasure pain and knowledge since the origin of pleasure pain and knowledge as determined by all bodies is not particular If there were another mark probative of the separateness of the soul its separateness might be proved but there is not, just as in the production of sound as determined in such and such places its mark sound being non particular ether is one, as its mark the notions of simultaneity &c being non particular time is one and as its mark the notions of posteriority and priority being non particular space is one U

Plural ty of souls. व्ययस्यातो नाना ॥ २० ॥

Aph. 20 Because of its circumstances soul is manifold

\* आत्मप्रतीक्षाप्रकरणा ममाप्य इदानीमात्मनामात्मप्रकरणायावभते सत्र प्रथमं मृदम । यत्र सद्य आत्मा धेनवेवादिदेहभवे गीह कुत सुषुप्तु खजानाना निष्पत्त्येति रयिनीयात् सद्यारोरायच्छेदेन सुषुप्तु खजानानामुत्पत्तिरार्थागच्छेय एत । यद्यात्मभेदमा धर निद्रान्तरे भयत् तदा विषयआत्मभेद न च तदस्ति यथा तत्तत्प्रदेशावच्छेदेन जगदनिष्पत्त्यापि गच्छानिद्रा यथेवादेक एव काल प्रयापरादिप्रत्ययविद्वागियथेवादेकेय दिक् ॥

<sup>1</sup> The doctrine is stated that souls are manifold Why ? Because of their circumstances Circumstances are the several conditions as one is rich, another mean one is happy another unhappy, one is of high another of low birth one is learned, another reads badly The e circumstances being impossible without a diversity of souls evince a plurality of souls It cannot be maintained that as are the circumstances of one soul due to various states of being to childhood youth and old age so are the circumstances of one soul in the divers bodies of Chitra Maatra &c for it is by difference of time only that the existence in one subject of contradictory attributes is possible U

शास्त्रसामर्थ्याच्च ॥ २१ ॥

Aph 21 And on the authority of the Śāstra

<sup>2</sup> The Śāstra means revelation (Śruti) For, in the declaration of diversity of soul, it is revealed that Two spirits are to be known &c. U

#### FOURTH BOOK FIRST DAILY LESSON

सदकारणवन्तित्यम् ॥ १ ॥

Aph 1 The eternal is ex stent and uncaused

<sup>3</sup> Some say that the existent is produced from the non existent.

<sup>1</sup> सिद्धान्तमाह नाना आत्मानं कुत व्यजस्यति व्यवस्था प्रतिनियम यथा कश्चित्पादो कश्चित्शुक्ल कश्चित् सुखी कश्चिदुखी कश्चिदुच्चाभिजन कश्चिच्चावाभिजन कश्चिद्विद्वान् कश्चित् ज्ञात्मा इतीष व्यवस्था आत्मभेदमन्तरेणानुत्पद्यमाना साधयत्यात्मना भेदम् न च जन्मभेदेन बाल्यकोमारवाधव्यभेदेन वा एकस्याप्यात्मनो यथा व्यवस्था तथा क्षेत्रमैवादिदेहभेदे ऽपि स्यादिति वाच्य कालभेदेन विस्मयधर्माध्यासरुम्भशात् ॥

<sup>2</sup> शास्त्रं युति तयाप्यात्मनो भेदप्रतिपादनात् श्रूयते हि द्वे ब्रह्मणी वेदितव्ये इत्यादि ॥

<sup>3</sup> असत् सज्जायते इति केचिद्वदन्ति तेषामयमभिप्राय योजादिर्नाङ्कुरादिकार्यजनक तथा सति कुण्डलस्य योजादेरप्यङ्कुराद्युत्पत्तेः किन्तु क्षेत्रादेः स्थितस्य योजस्यायव विभागेन प्रध्यमानन्तरमेवाङ्कुरोत्पादात् योजादिप्रध्यस एवाङ्कुरादेः कारणमिति तथा च गीतमीयं सूयपचमृत्रम अभावाद्यभायोत्पत्तिर्नानुपमद्य प्रादुर्भवात् इति तदेतन्मतं निराकुल्यच्च परमाणवादिक्रमेण स्याद दृढयति । सत् भायरूपं किञ्चित् अकारणयत् अजन्य नित्य विनाशाप्रतियोगिशस्तु अवयविना मूलकारणं नासत् इत्ययं प्रध्यसस्य कारणत्वे दूरीकृतादपि योजादङ्कुरापत्तिरिति भावः ॥

Their view is as follows. A seed &c is not productive of a sprout &c as its effect for were this the case there would be produced a sprout &c from a seed &c in a granary. But inasmuch as the shoot is produced after the destruction of the seed when sown, by the disjunction of its constituent parts it is the destruction of the seed &c which is the cause of the sprout &c. Accordingly the aphorism of Gautama enunciatory of an adverse doctrine. From non-existence is production of existence for without destruction is no manifestation. In refutation of this doctrine a prefatory discourse is set up treating of atoms &c. The existent means anything which is, uncaused, unproduced, the eternal matter which does not by destruction cease to exist. The sense is that the primary cause of integrate wholes is not the non-existent, for were destruction or subsequent non-existence the cause a sprout would be produced even from a seed which had been ground into meal. V

तस्य कार्यं लिङ्गम् ॥ २ ॥

Aph 2 The effect thereof is the mark of its existence

<sup>1</sup> Thereof—of an atom—an effect or product a water pot or the like is the mark of existence. Accordingly the aphorism of Gautama: From the evolved is the production of the evolved, on the evidence of perception. Thus is the sequence of integrant and integrate wholes. If this series were unlimited there would be no

१ तस्य परिमाणं कार्यं घटादि लिङ्गम तथा च गीतमीशं सूत्रं व्यक्तात् व्यक्तस्य निश्चयिनि प्रत्यक्षप्राप्त्यापत्ता इति श्रयपद्याश्रयपरिग्रहस्तथावदनुभूयते स यदि निश्चयिनि स्यात् तदा मेरुपर्यपेक्षं परिमाणभेदे न स्यात् अनन्ताश्रयशब्दत्वादिशेषात् न च परिमाणं प्रत्यक्षविशेषाधीनं विशेषं स्यादिति याच्यं सख्याविशेषाभावात् तयोरेष्यनुपपत्तेः प्रत्यक्षादि स्यादिति चेत् अन्यस्य कस्यांचित्प्रत्यक्षस्य प्रत्यक्षस्यैवानुपपत्तेः श्रयपद्याश्रयभाविना श्रयोरेव द्वयमाश्रयत्वात् विभागाच्च नाश्रयि तस्यैकाश्रयस्यानुपपत्तेः तस्माच्चित्तवयव उच्यते ॥ ३ ॥ अथ एतस्मात् ॥ न च चमरेणोपपत्तिः ॥ तस्य चातुष्टयस्यैव मनुष्यादेरेकं द्वयवत्त्वाच्च महत्त्वस्य चातुष्टयप्रत्यक्षस्य कारणत्वम् अनेकद्वयप्रत्यक्षमादायैव अन्यथा महत्त्वमेव न स्यात् कस्य कारणत्वमभ्येत न च चमरेणोपपत्त्या एव परिमाणं महत्त्वद्वया रम्भकत्वेन तेषामपि साययवत्त्वानुमानात् तत्तुयत् कपालप्रच्छ तस्मात् यत् कार्यद्वयं तत् साययव प्रच्छ साययव तत् कार्यं द्वयम तथा च यतो श्रयपद्यात् कार्यस्य निश्चयते तत्र साययवत्वमपीति निश्चयवपरिमाणमिति ॥

difference in size between mount Meru and a grain of mustard seed for they would both be indifferently originated by an infinity of parts. Nor can it be argued that the difference depends on an aggregation of extensions for without a difference of number they would be impossible. If it be said that annihilation may be the limit of the series of integrant and integrate bodies we object that there existing indivisibility in some ultimate element annihilation is impossible for it is only disjunction of its constituent parts or decomposition that can destroy matter. Nor is disjunction the limit for it is impossible that it should reside in a single object. A substance therefore without parts, must be the limit and this is an atom. A mote is not the limit for a mote has magnitude and is composed of substances more than one, being a visible substance. For magnitude is a condition of visual perception, only as it presupposes multiplicity of substance. Else magnitude would not exist and what would be the cause? Nor are the constituent parts of a mote atoms, for we must infer that those constituent parts as originative of a substance possessing magnitude are composed of parts like threads or the halves of water pots. Therefore what exists is a generated substance is composed of parts and whatever is composed of parts is a produced substance. In whatever part then there ceases to be the nature of a product there ceases also to be that of containing parts and this is the proof of the existence of invisible atoms. U

1 Thereof means of the primary cause, the effect a mote or other produced substance the mark that which determines an inference. If the series of integrant and integrate wholes were end

1 तस्य मूलकारणस्य कार्ये असरेण्यदिकार्यद्वयम् लिङ्गमनुमापकम् तर्थादि अथ यत्रावयविधाराया अनन्तस्यै मेरुसर्वपर्वोरपि साम्यप्रसङ्गः अनन्तावयवारब्धत्वाविशेषात् अतः क्वचिद्वियामो वाच्यः न च असरेणो विधायाम् असरेणुं साधयय्वं चास्तुपदव्यत्यात् घटप्रदित्यनुमानेन द्व्यणुकनूपतदवयवसिद्धिः नापि द्व्यणुकं सद्य विधायाम् असरेणोरवयवा साधययवा मद्ददवयवत्यात् कपालवदित्यनुमानेन द्व्यणुकावयवस्य परमाणुरूपस्य मूलकारणस्य सिद्धेः न चेद्य क्रमेण तदवयवधारापि सिध्येत अनवस्थाभवेनानुकूलतर्काभावेन च तत्कल्पनाया असम्भवात् ॥

less, it would follow that Meru and a grain of mustard seed would be equal, inasmuch as they would both indifferently originate in an infinity of constituent parts. We must therefore allow a termination at some point. But the termination cannot be in a mote inasmuch as it is proved to have parts viz binary atomic aggregates according to the inference that a mote has parts, for it is a visible substance like a water pot. Nor can the series terminate in binary atomic aggregates for by the inference that the constituent parts of a mote must have parts, because they are parts possessed of magnitude, like the halves of a water pot, it is proved that of an aggregate of two atoms there is a part an atom as the primary material cause. It cannot in a like order be proved that this has a series of parts, for the hypothesis is impossible involving an infinite regression and wanting confirmatory circumstances | V

कारणभावात् कार्यभावः ॥ ३ ॥

Aph 3 From existence of the cause is existence of the effect

<sup>1</sup> From the existence of colour &c. in the cause results its existence in the effect, for the qualities of the cause are antecedent to those of the effect as is observed in the case of a waterpot, a piece of cloth, and the like U

<sup>2</sup> From the existence of the cause of the primary cause results the existence or being of the effects compound substances. Otherwise as the material cause of earth is earthy it would in like manner follow that, by having the non-existent for a material cause, no product or complex whole would exist V

अनित्य इति विशेषतः प्रतिषेधभाजः ॥ ४ ॥

Aph 4 The negation Non eternal is of the particular

<sup>1</sup> कषादीनां कारणे सत्त्वाभावात् कार्ये सत्त्वाभावः कारणमुक्तपूर्वजा हि कार्यमुक्ता भवन्ति घटादौ तथा दर्शनादित्यर्थः ॥

<sup>2</sup> कारणस्य मूलकारणस्य भावात् कार्याणाम् अवर्णयना भावः सत्ता अन्यथा मरुपादानकस्य मयमयस्यान् असदापादानकत्वेन कार्याणामवर्णयनामसत्त्वमद्वादित्यर्थः ॥



1 The negation Non eternal is of the particular relates to particular things and hence arises the negation A compound substance is not eternal" But a universal negation Every thing is not eternal is impossible V

अविद्या ॥ ५ ॥

Aph 5 [The supposition that atoms are non eternal is] nescience

(1) The following objections may be raised. An atom is not eternal for it is matter like a water pot. Similarly the possession of colour taste &c may be adduced as arguments. So also by simultaneous conjunction with six other atoms an atom has six facets or parts, and consequently from its possession of parts and from its being the substratum of conjunction partially inherent we may infer that atoms are non eternal. Moreover if there be ether inside an atom then inasmuch as it has an interior it has parts, but if there be not ether inside an atom it follows that ether is not omnipresent.

Also the non eternity of an atom follows from the inference which establishes the doctrine of transitoriness that whatever is is momentary. If then there be such a series of inferences how can it be maintained that an atom is eternal? The answer is as follows. Every inference having for its object the non eternity of an atom is nescience in the form of error since it springs from a fallacy. This fallacy is occasionally prevention of proof including the subject and

1 न नित्य इति प्रतिषेधस्य भाषो भवन द्विषेत् यस्तु द्विषेत्तमापित्य तथाचाव षो न नित्य इति प्रतिषेधो भवति न तु सव पदार्थो न नित्य इति सामान्यत प्र तिषेध सम्भवति ॥

2 ननु परमाणुर्न नित्य भूतत्वात् घटयत् सय रूपयत्यरसयत्यादय प्रत्येक हेतय उच्येत सय पदकन सुगवयोगात् परमाणा पदगती तथा च साद्यवयवत्वात् अव्याप्यमिति स्यागावयवत्वात् । किञ्च परमाणुर्मध्ये यथाकाशमास्त तदा सच्छिद्रत्यनेव साद्यवयवत्यम अथ नाम्ना तत्ताकाशस्यासर्वगतत्वमसङ्ग । अपि च यत् सत तत् क्षणिकमित्यादिवर्ण पत्वमाधकानुमानादपि परमाणोरनित्यता तथा चेतायतो चेदनुमानपरम्परा तदा कथ मुच्यत परमाणुनिच इत्यत आह । परमाणोरनित्यत्वविषया स्याप्यनुमिति अविद्या समरुपा आभासप्रभयत्वात् आपातता धर्मिणाऽकमानयाध सयत्र विपक्षमाधकपमा यगुन्त्यव्याप्यत्वमिति व्यञ्जित् स्वरुपासिद्धिरत्यादि समानतन्त्रे ऽप्येष्टव्यम् ॥

ways absence of proof of inclusion due to want of evidence preventive of contrary instances ; sometimes absence of proof as to the predicate This and other matters may be sought in the Samānatautra U.

1 Nescience is want of proof, viz the inference of non-eternity of sound ; for it arises from a fallacy, inasmuch as all the aforesaid arguments are vitiated by plurality of consequents V.

Conditions of perception महत्यनेकद्रव्यवत्त्वात् हेतुर्वाच्यपक्षश्चिः ॥ ६ ॥

Aph 6 Perception is of the great, in consequence of its containing substances more than one, and in consequence of colour.

1 Perception—visual and tactual presentation—takes place (for these words are to be supplied) in relation to the great, that is, in relation to that which has great extension There is, accordingly, no perception of an atom inasmuch as it has no magnitude It might be asked why there is no perception of air &c, there being great extension ; accordingly the words In consequence of colour,—that is in consequence of appreciable colour, and thus though there be colour in the eye &c, there is no perception of it. It might be asked how there exists magnitude in a mote whereas there is none in an atom, accordingly the words In consequence of its containing substances more than one } Since then containing substances more than one is the positive condition with regard to produced magnitude, and this does not exist in an atom &c, magnitude does not exist in an atom, } &c The containing substances more than one is the being a substratum in which a plurality of substances co-inhere V

1 अत्रिष्टा चरमा अर्थात् परमाद्योरनित्यस्यानुमितिः दुष्टहेतुजन्यस्यात् पूर्वोक्तानां हेतूनामनैकान्तरकृत्यादिति भावः ॥

1 उपनिधि चाक्षुषं स्पर्शनञ्च प्रत्यक्षम् महति महत्परिमाणयति भवतीति शेषः तथा च परमाद्योर्महत्याभावाच्च प्रत्यक्षमिति भावः । ननु यावदादेरपि महत्परिमाणसत्त्वात् कथं न प्रत्यक्षमत उक्तं रूपादिति उभूतरूपादित्यर्थः तेन घटुरादी रूपरूपे जीव न प्रत्यक्षम् ननु चक्षुरादाद्येषु कथं महत्यं न परमाणाग्रित्युक्तं अनेकद्रव्यवत्त्वादि- ति तथा च जन्यमहत्यं प्रति अनेकद्रव्यवत्त्वस्य धर्माजकत्वात् परमाद्यार्थाद्वा च तदभावाच्च महत्यम् अनेकद्रव्यत्वञ्च अनेकसमवेतसमवेतस्यमिति ॥

सत्यपि द्रव्यत्वे महत्त्वे रूपसंस्काराभावाद्वायोरनुपलब्धिः ॥ ७ ॥

Aph 7 The non perception of air, though there be therein substantiality and magnitude is in consequence of the non existence of the impression of colour

<sup>1</sup> Such being the case there should, it may be urged, also be perception of the light of a torch at midday or of the light of the eye in which colour inheres in consequence of the inherision of touch and which has magnitude The answer is as follows —By the term impression of colour is intended inherision or appreciability or non obscuration of colour Though therefore the self-same inherision in air of touch is inherision of colour, yet it is not qualified by colour, for there is in it absolute non existence of colour In the light of the eye there is no impression that is no appreciability, of colour In the light of the torch at midday there is no impression, that is no non obscuration of colour Of these, therefore there is no perceptibility In like manner impression of colour is to be analogously applied to the hot season heat or fire within a cooking utensil gold &c U

<sup>2</sup> Impression of colour, or impressed colour (according to the

<sup>1</sup> नद्येवमपि मध्यन्दिनेलोकाप्रकाशस्य चाक्षुषस्य रश्मिर्वायोर्जा स्वर्गसमवायेन रूपममवायिने महत्तमोपलभ्य स्यात् अत आह । रूपसंस्कारपदेन रूपसमवायो रूपोत्पद्यो रूपानभिभवश्च जिवहिति । तेन यद्यपि वायो य एव स्वर्गसमवायः स एव रूपसमवायः तथापि रूपनिरूपितो नास्ति रूपात्यन्ताभायसत्त्वात् चाक्षुषे च रश्मौ रूपसंस्कारः रूपोत्पद्यो नास्ति मध्यन्दिनेलोकाप्रकाशे च रूपसंस्कारो रूपानभिभवो नास्ति इति न तेषां प्रत्यक्षता एवं शीघ्रोष्णभर्जनरूपालानलरुनकादिषु रूपसंस्कार उच्ये ॥

<sup>2</sup> रूपसंस्कारः संस्कृत रूप कट्टिहिति इति न्यायात् उद्भूतानभिभूतरूपमिति यावत् तादृशरूपत्वावच्छिद्यधिकरणत्वाभावाच्च वायो उपलब्धिः प्रत्यक्षमित्यर्थः न च सम्बन्धसत्ताया सम्बन्धिसत्तानियामकत्वात् कथं न वायो रूपाधिकरणत्वमिति याच्ये वायो रूपमास्तीति प्रत्यक्षसिद्धेन रूपाभावेन विरोधित्वात् वायू रूपयानिति प्रत्ययासत्त्वेन तदधिकरणताया साधकाभावाच्च यत्र तु न याधकं किन्तु साधकान्तरं तत्रैव सम्बन्धसत्तासम्बन्धिसत्तानियामका इत्यभ्युपगमस्यावश्यकत्वात् द्रव्यत्वस्य सत्यकथनन्तु रूपसम्बन्धसत्यज्ञापनार्थम् महत्परिमाणसत्याभिधानानुप्रत्यक्षरारण्यसम्येत्यर्थम् उद्भूतत्वमपि शेषण भर्जनरूपादिस्थित्याप्योष्णोष्णधतुराक्षुषपनाध्यधारणार्थम् अनभिभूतत्वमिदं शेषणम् मध्यन्दिनेलोकाप्रकाशादि प्रत्यक्षधारणार्थमिति सङ्गे ॥

rule that a past passive participle may be employed adjectively) amounts to appreciable or to unobscured colour. This not existing or in other words there being non existence of the nature of a substratum having such colour for its essential property there is no perception or sensuous presentation of air. Nor can it be objected. Why is there not in air the nature of a substratum of colour inasmuch as the existence of a connection determines the existence of the connected object? For this is contradictory to the non existence of colour given in the presentative cognition that in air there is no colour, and there is nothing to prove that air is a substratum of colour there being no cognition that air possesses colour. It must be understood that existence of a connection determines the existence of the connected object in such cases only where there is no impossibility and where there is another proof. In fine to affirm the existence of substantiality is to imply the existence of connection with colour. To affirm the existence of great existence is to imply the existence of a cause of perception\*. To predicate appreciability is to deny perception of fire within culinary utensils &c and of the hot weather heat &c. To predicate inappreciability is to deny perception of the light of a torch at midday and the like. V

Conditions of perception of colour

अनेकद्रव्यसमवायात् रूपविशेषाच्च रूपोपलब्धिः ॥८॥

Aph 8 Perception of colour is consequent on co-inhesion of substances more than one and on particularity of colour

\* Particularity of colour is particularity residing in colour. This is appreciability and non obscuration. On it perception is consequent. The words co-inhesion of substances, more than one are added to meet the possible objection that the colour of an

१ रूपगतो विशेषो रूपविशेषः तत्त्वोत्पत्तित्वमनभिभूतस्य रूपस्यैव तस्माद्रूपस्योपलब्धिः । नयेव परमाणोर्गुणस्य च रूपं गृह्यतेत्यत्र उत्क्रमनेकद्रव्यसमवायादिति अनेकपदं भूयस्त्यपरं तेनानेकानि भूयसि दृश्याणि आश्रयतया यस्य तदनेकद्रव्यं वसरेणुप्रभृति तत्समवायात् घटादयो ज्योत्स्नवदुपाख्याः परम्परया नेकद्रव्याश्रया गद्य रसस्यार्थादौ रूपत्वविरहात् उक्तं रूपविशेषेणुगुणगते जातिविशेषे एव रूपत्वादिश्रव्याय ॥

atom and of a binary atomic aggregate would be likewise perceived. The term more than one indicates plurality. Perception therefore, is consequent on the co-inhesion of a plurality of substances from a tertiary atomic aggregate and upwards, of which, as their substratum are substances more than one or a plurality of substances. Water pots and the like, originating in two constituent parts, as viewed in regressive order comprehend of a plurality of substances. Visual perceptibility has no relation to taste, touch &c inasmuch as there does not exist therein the essence of colours. It has no relation to the light of the eye, in consequence of the absence of appreciability. Appreciability is a kind of universal entity residing in a particular quality of colour &c and included in the essence of colour. U

*Minima sensibilia.* तेन रसगन्धस्पर्शेषु ज्ञानं व्याख्यातम् ॥ ९ ॥

Aph 9 By this is explained cognition in the case of taste smell and touch .

' Of the senses other than touch co-inhesion in the same substratum with colour is the positive condition of perceptibility to the external organs. For this reason the conditions of perception of colour thus stated are here extended to other cases. By this means by knowledge afforded by perception of colour. As perception of colour is consequent on a particular kind of colour, that is on non-obscurtion and appreciability in the essence of colour, so perception of taste is contingent upon a particular kind of savour, that is, upon the distinctive quantities of non-obscurtion and appreciability.

१ स्वर्शतिरिक्तानां रूपसामानाधिकरूपमेव यदिरिद्विषयात्ता प्रयोजकमिति रूपप्रत्यक्षसामयीमभिधाय तामन्यत्रातिदिशद्वाह । तेनेति रूपप्रत्यक्षज्ञानेनेत्यर्थं यथा रूपविशेषात् रूपस्यानभिभूतत्वेऽभूतस्यादृष्टोपपत्तिरिति स्तथा रसविशेषात् रसस्यानभिभूतत्वेऽभूतस्य लक्षणात् रसोपपत्तिरिति स्थमितरत्रापि योज्यम् अनेकद्वयसमवायव्याप्तिदेशे प्राग् रसनन्त्यामिन्द्रियाणामनुभवाद्गन्धरसस्पर्शनामपहणम् प्रायाणादावनुभवाद्गन्धरसयोस्तदभस्मिन् तयो रूपवत्त्वात् तयो प्रायाणादायुपलम्भ एव न तु स्पष्ट इत्येके । विभक्ताय यथाप्यप्यद्वय रूपानुभवात्तदपहणम् यत्र रसस्यापि उष्णजले तज्जा रूपस्यानुभवात् स्वर्शस्य चाभिभवान्न घिततत्कर्तृरुच्यैवादी रूपस्पर्शनामनुभवादनुपपन्नम् ॥

ciability in the essence of taste This remark is to be applied in the other cases (viz those of smell and touch) and co-inhesion of a plurality of substances is to be extended to them From inappreciability to the organs of smell taste and touch results non apprehension of smells tastes and touches It is from their inappreciability in a stone and the like that smell and taste are not there perceived, for they are perceived in the ashes of the stone &c Some maintain that they are perceived indeed in the stone &c but not distinctly From inappreciability of colour in a substance included in its disjunct elements results its non presentation This is the case likewise with taste In hot water in consequence of appreciability of light or fire and of its obscuration by touch is non perception of light or fire In comminuted camphor champaka perfume &c in consequence of their inappreciability is non perception of colour taste and touch U

**तस्याभावादव्यभिचार ॥ १० ॥**

Aph 10 Because of the non existence of this there is no deviation

<sup>1</sup> Gravity also is inherent in a plurality of substances and has a common substratum with colour and magnit ide. Why is it not perceptible? This objection is obviated Because of the non existence in gravity of the universal appreciability which is the nature of colour gravity is not perceptible

It might be said that granted that the essence of colour &c does not exist yet there may be perception Accordingly the

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<sup>1</sup> ननु गुह्यत्वादेः कथं न प्रत्यक्षं महत्त्वस्य उद्भूतरूपस्य च सामानाधिकरण्यासम्बन्धेन तत्र सत्त्वादित्यत आह । अत्र तत्पदेन अपकृन्तिस्त्यापि कारणरूपापस्य परामर्शकार्योत्पत्तियोजकतया तस्य प्रसिद्धत्वात् तथा च तस्य कारणरूपापस्य अभावात् असत्त्वात् अव्यभिचार उद्भूतरूपाभाव कार्यकारणभावकल्पनाया गुह्यत्वेनैव नान्यपक्ष्यभिचार इत्यर्थः तथा च लौकिकविषयतासम्बन्धेन प्रत्यक्षसामान्य प्रत्यक्षातीन्द्रियाणां गुह्यत्वादानां गुह्यत्वादीनां प्रतिग्रन्थतास्वीकारस्यावश्यकत्वेन तदन्योन्याभावस्य गुह्यत्वादायसत्त्वेन सामान्यभावाच्च गुह्यत्वादेः प्रत्यक्षमिति भावः यत्तन्माचार्यैस्तु एतत्सूत्रमन्यथैव व्याख्यातं स्वीकृतञ्च गुह्यत्वादेः स्पर्शनप्रत्यक्षमिति सदाय ॥

words no deviation are added, for it is a law that there is no deviation (or unduly wide or narrow assertion) of the five universal entities, the essences of colour &c, in relation to apprehensibility by the respective organs of sense. For there only where there is one of the five classes, colour &c, is there apprehensibility by the respective exterior organs, according to the logical form, that whereby absence of the one infers absence of the other. Gravity, by reason of the obscurity of the subject of the aphorism, by Pīśāstadeva classed among things transcendental is by Vallabhācharya said to be perceived by touch. U

It might be asked why there is no perception of gravity &c, since magnitude and appreciable colour exist there in a relation of juxta position in a common substratum. Accordingly the answer is given. In this place by the word this there is reflection upon a number of causes not stated in the text, but which are well known as positive conditions of realisations of the effect. From the non existence of this complement of causes results non deviation (i. e., neither excess nor defect of predication), that is on the hypothesis of the causal relation of appreciable colour &c there is deviation of affirmation in relation to gravity &c. By reason therefore of the relation of common objectivity to perception in general, and the necessity of admitting that the nature of gravity &c is preventive of the presentation of gravity and the like, which are transcendental and by reason of the non-existence in gravity of the mutually exclusive non existence of these, there being no instrument there is no perception of gravity &c. By Vallabhācharya this aphorism is otherwise explained and maintained, viz, that of gravity &c there is tactual perception. V

Common  
sensible as

सत्याः परिमाणानि पृथक्त्वसंयोगविभागौ परत्वा-  
परत्वे कर्म च हृदिद्रव्यसमवायात् चातुपाणि ॥ ११ ॥

Aph 11 Numbers, extensions, separateness, conjunction and disjunction, priority and posteriority, and action, as inhering in coloured substance, are visible

1 Things perceptible by one organ of sense having being discussed those perceptible by two are enumerated. The absence of compounds is to indicate the mutual independence of these as visible and tangible. Though magnitude is supposed it is not by the nature of extension. The word and involves the addition of viscosity fluidity, and velocity. The term visible implies tangibility, or the particle and may be applicable here after visible. The word numbers in the plural comprehends all numbers from unity upwards. If it be held that unity is a universal entity, and not a quality, then if it exist in substance only, it is existence as of neither less nor greater extent than the nature of substance, if, on the other hand it exist in qualities and actions also it is existence as of neither less nor greater extent than real existence. If it be asked how then in the former case there is the nature of unity &c in quality &c it may be answered that it is by unity imputed, or that by reason of the notion of co inherence in one substance, the nature of unity is justly affirmed. This unity is eternal in eternal substances in non eternal substances it has for its non cohererent or external cause causal unity. Duality &c is resultant from relative cognition. Relative cognition is the mental basis of various unities when two homogeneous or heterogeneous substances are in contact with the organ of vision. U

2 Things perceptible by two organs of sense are enumerated

1 एवमेकैकेन्द्रिययाद्यानभिधाय द्वीन्द्रिययाद्यानाह । एतेषां चाक्षुषस्ये स्पर्शनस्ये वा परस्परानपेक्षत्वमुच्यते । अत्रापि महत्त्वापेक्षा इति तथापि न परिमाणत्वेन चकार द्वैतद्वयत्वयोगानामुपसंहरार्थं चाक्षुषाणीति स्पर्शनस्यमप्युपलक्ष्यति यद्वा चकार यच्च चाक्षुषाणि चेत्यत्रापि योऽप्य सङ्ख्या इति यदुज्ज्वलम एतत्त्वादिका सख्या एव सङ्ख्या सङ्ख्याति एतत्त्व सामान्यमेव न तु गुण इति चेत् तद यदि द्रव्यमात्रवृत्ति तदद्रव्यत्वेन सद्वाच्यमानातिरिक्तवृत्तिरिक्तवृत्तित्वम अथ गुणकर्मणोरपि वर्तते तदा सत्त्वा सद्वाच्यमात्रातिरिक्तवृत्तित्वम कथं तर्हि गुणद्रव्यकर्मणादि प्रत्यक्षइति ज्ञेय आरोपितेनैकत्वेन एकार्थसमवायप्रत्यासत्त्या सम्पन्नेवैकत्वप्रत्ययमो वा तदेतदेकत्व नित्यद्रव्येषु नित्यम अनित्येषु चकारणीकत्वासमवायिकारणम् ॥

2 द्वीन्द्रिययाद्यानाह । चाक्षुषाणीत्यत्रापि पूर्वचकारो योजनीयः तेन सङ्ख्यादीनि कर्मपर्यन्तानि रूपवद्द्रव्यसमवेतानि चाक्षुषाणि स्पर्शनानि चेत्यर्थं कर्म चेति चकारात् उदभूतरूपवदद्रव्याणां योग्यतानां द्वैतवेगद्वयस्यानां जातीनाञ्च सङ्घ ॥



After the word visible the prece ling particle and is to be construed The meaning is then that these entities beginning with sound and ending with action inherent in coloured substance are visible and tangible The particle and after the word action includes by implication viscosity velocity fluidity and their universal essences. The word coloured indicates appreciability and consequently there is no incongruity in the fact that these entities, when existent in atoms &c are not perceptible V

अरूपिष्वचक्षुषाणि ॥ १२ ॥

Aph 12 In uncoloured substances they are imperceptible to sight

1 The invisibility of these when existing in inappropriate 1 e uncoloured substances though involved in the preceding aphorism is stated for the sake of perspicuity The meaning is that these are invisible and intangible in uncoloured or inappropriate subjects It is not said that they are imperceptible because of the arising of an internal perception of the unity of soul V

एतेन गुणस्य भावे च सर्वेन्द्रिय व्याख्यतम् ॥ १३ ॥

Aph 13 By this it is explained that knowledge in regard to quality and existence is of all the senses.

1 Existence means being of all the senses produced by all the senses knowledge perception The sense is therefore that these inasmuch as they are appropriate to are cognised by all the senses V

1 रूपिष्वचक्षुषाणि अत्र परमाणुादिगुणानामेतेषामप्रत्यक्षस्य अपि नासङ्गति अथोपसमयेतानामेतेषामचक्षुषत्वमर्थापातमपि स्पष्टार्थमाह । अरूपेषु अयोग्येषु एतानि अचक्षुषाणि अस्वार्थानि चेत्यर्थ आत्मैकत्वस्य मानसप्रत्यक्षोदयात् अप्रत्यक्षाणीति नेक्तम् ॥

1 भाव सत्ता सर्वेन्द्रियं सर्वेन्द्रियजन्यम् ज्ञान प्रत्यक्ष तथा च तयो सर्वेन्द्रिययोग्यवृत्तित्यात् सर्वेरेन्द्रियैस्ते गृह्यते इति भाव ॥

## SECOND DAILY LESSON

The totality of the  
non-etereal substances

तत् पुन एयिआदिकार्यद्वय त्रिविध शरीरेन्द्रिय  
विषयकसत्तम् ॥ १ ॥

Aph I The aforesaid product substance earth and the like is threefold under the names of body organ and object

1 Of these corporeity is a kind of universal attribute an absolute whole possessing action and having for its non cohererent cause conjunction, with soul endowed with volition but corporeity is not a universal entity for terrestriality does not admit of the generic and specific. The nature of an organ is adaptability to the common sensory causative of knowledge other than reminiscence or susceptibility of conjunction with the internal organ causative of knowledge accompanied with insusceptibility of the appreciable particular qualities other than sound In regard to the light of the eye of animals that prow at night another kind of light must be admitted and in regard to visuality the words insusceptibility of appreciable particular qualities other than sound and colour are to be added While the nature of an object is to be the means of phenomenal experience that is to say to be an object of ordinary presentation which is common to substance quality action generality and non existence it is in accordance with the aphorism product substantiality the object of common internal presentation for it is stated in the aphorism that earth and other product substances are three fold Objectivity also then is not a universal entity U

1 तत्र शरीरस्य प्रथमयद्वात्मसंयोगासमवायिकारणवतक्रियावदन्याप्रयत्नित्वम् उपाधिभेदः न तु शरीरस्य जाति एयिगीत्यादीना परापरभायानुपपत्ते इन्द्रियस्य स्वस्य जनकज्ञानकारणमन संयोगाप्रयत्नम् शब्देनरोद्धूतप्रियेवप्रियेवगुणानाप्रयत्ने सति ज्ञानकारणमन संयोगाप्रयत्नं या नक्तञ्चरनयनरश्मिस्तु तेजान्तरमेव चतुर्थ्ये तु शब्दरूपेतररोद्धूतप्रियेवगुणानाप्रयत्ने सतीति देयम् न त्विन्द्रियस्य जाति एयिगीत्यादीना परापरभायानुपपत्ते विषयस्यैव यद्यपि प्रतीयमानभोगसाधनत्वम् तच्च नैतिकसाक्षात्कारस्य प्रयत्नमय द्रव्यगुणकर्मसामान्याभायसाधारणम् तद्यपि सूत्रानुराधात् नैतिकसाक्षात्कारविषयकाप्यद्रव्यस्य दृढद्रव्यम् एयिआदिकार्यद्वयम् त्रिविधमिति सूत्रम् तथा च विषयस्यमपि न जातिः ॥

<sup>1</sup> Of these corporeity is a universal existing in that which possesses muscular action existing only in an absolute whole. In this definition the second existing is intended to exclude existence as in a hand, terrestriality, substantiality, existence &c. The term existing in that which possesses muscular motion, is intended to exclude conjunction of water-pots, bodies, &c. The universal, therefore, in the definition is applicable to human and other bodies by consideration of humanity, the nature of Chaitra, and other universals. There exists in trees &c organic motion through connection with divine air, otherwise fractures and wounds in them would not close up. From the multiplicity of the man-lion's (Vishnu's) body, according to the division of æons, the definition may be applied to it by consideration of the universal nature of the man lion. But corporeity is not to be defined only as universal, for thus there would be confusion with terrestriality &c, nor as the substratum of muscular motion, for the definition would be too narrow in relation to body deprived of organic movement. The nature of an organ also is not to be defined only as universal, for there would thus re-

<sup>1</sup> अत्र शरीरत्वम् अन्यथाप्यपिमात्रचेष्टावद्वृत्तिजातिमत्त्वं हस्तस्यपृथिवीत्यद्वयसत्त्वादिधारणाय प्रथमवृत्त्यन्तम् घटस्यादिधारणाय चेष्टावद्वृत्तीति घटशरीरसंयोगादिधारणाय जातीति मनुष्यस्यैवैतस्यादिजातिमादाय मानुषादिशरीरे लक्षणसमन्वय एवादावपि चेष्टा इत्येव आध्यात्मिकत्वापुसम्बन्धात् अन्यथा भगवत्सरोदणादिकं न स्यात् कल्पभेदेन नृसिंहशरीरस्य नानात्वात् नृसिंहस्यजातिमादाय तत्र लक्षणसमन्वय न तु शरीरत्व जाति पृथिवीत्यादिना सङ्कृतात् नापि चेष्टावत्त्वम् निश्चेष्टशरीरे ऽप्यास्ते । इन्द्रियमपि न जाति पृथिवीत्यादिना सङ्काप्रसङ्गात् किन्तु शब्देतरेष्वभूतविशेषगुणानां श्रवत्वे सति ज्ञानकारणमन संयोगाश्रयत्वम् इन्द्रियमन संयोगाश्रममन संयोगात्ममन संयोगाज्ञानकारणानीति चर्मणयात्मनि चातिव्याप्तिधारणाय सत्यन्तम् योत्रे ऽव्याप्तिधारणाय शब्देतरेति व्याघादिनयनरम्येचक्षुष्यस्वीकारे तु रूपेतरैरित्यति धत्तव्यम् घ्राणादौ गन्धादिसत्त्वादुभूतेति शुद्धस्यादिव्याप्यम् अनुभूतत्व जातिर्नानैव तदभावाद्भूतत्वमुभूतत्व तच्च संयोग ऽव्यस्तौत्यसमवधारणाय विशेषति कालदिगादायतिव्याप्तिधारणाय ज्ञानकारणेति चक्षुरवयवप्रतिपक्षसंयोगस्यापि चक्षुर्निषेधसंयोगद्वारा ज्ञानजननत्वस्वीकारात् चक्षुरवयवादौ चक्षु मयुक्तकालविशेषगताया कालादौ रूपाभावाच्चक्षुष्य जनकतया तदघटकसंयोगस्यापि स्यादप्यविशेषगतासम्यन्धेन आक्षुषकारणत्वात् तमादाय कालादौ चातिव्याप्तिधारणाय मन पदम् विषयत्वञ्च साक्षात् परम्परया धोषभोगसाधनत्वे सति जगद्व्यत्ययम् तस्य शरीरेन्द्रियवृत्तित्वेऽपि शिष्यबुद्धिश्रेयश्चार्थ तयो एवमुत्कीर्तनमिति सन्नेप ॥

sult a confusion with terrestriality &c., but as the site of conjunction with the common sensory causative of cognitions, and not the site of appreciable particular qualities other than sound The words not the site &c are intended to prevent an unduly wide predication in regard to the cuticle, and the soul, the causes of cognitions being conjunction of the common sensory and the external organs of sense, conjunction of the cuticle and the internal organ, and conjunction of the soul and the internal organ .. The nature of an object is product substantiality, being the means of experiences in an immediate succession Though it exists in body and organs, it is separately enumerated to give a more distinct conception to the learner V

प्रत्यक्षाप्रत्यक्षाणां संयोगस्याप्रत्यक्षत्वात् पञ्चात्मकं न विद्यते ॥ २ ॥

Aph 2 The body is not composed of the five elements, for the conjunction of things perceptible and imperceptible is imperceptible

<sup>1</sup> The author now proceeds to refute the assertion that the body is composed of three or four elements Were the body by reason of its odour moisture heat, breath and compressibility, composed of five elements, the body would be imperceptible in the same manner in which conjunction of wind with trees is imperceptible The aphorism employs an example After the word is the word body is to be supplied Moisture, digestive heat and the other qualities exist only in their respective substances water, fire &c Such is the case also with regard to four elements Let it then it may

<sup>1</sup> इदानीं शरीरस्य त्रैभौतिकत्वचातुर्भौतिकत्वप्रज्ञाद निराकर्तुमाह । गन्धस्नेहपाकव्यूहाद्यकाशदानेभ्य पाञ्चभौतिकं यदि शरीरं भवेत् तदा अप्रत्यक्षं भवेत् यथा प्रत्यक्षाप्रत्यक्षाणां सायुजनस्यतीना संयोगो अप्रत्यक्षस्तथा शरीरमप्यप्रत्यक्षं स्यादिति दृष्टान्तद्वारात् सूत्रं पञ्चात्मकं न विद्यते इति शरीरमिति शेषः स्नेहपाकादयस्तु उपप्लव्यमाना एव चातुर्भौतिकोऽप्येवम नन्वस्तु त्रैभौतिकमत्रयणा भूतानां प्रत्यक्षत्वादिति चेत् विजातीयान्धस्य प्रतिषेधात् एकस्य गुणस्याप्यर्थान्न गुणानामभक्तत्वात् तद् यदि पृथिवीजनाभ्यामारम्भः स्यात् तदा तदा रज्यमगन्धमरसञ्च स्यात् एव पृथिव्यनलाभ्यामगन्धमरूपमरसञ्च स्यात् पृथिव्यनलाभ्यामगन्धमरसमरूपमस्यैव स्यादित्याद्युदाहृ ॥

be urged, consist of three elements, for three elements are perceptible. This is not the case for an integration out of heterogeneous elements is denied. One quality in a whole is not originative of other qualities. If therefore the commencement were from earth and water, that which they originate would be void of odour and taste. In like manner if it originated in earth, and air, it would be destitute of smell, taste, colour and touch. Such and other inferences are obvious. U

**गुणान्तरादादुर्भावाच्च न आत्मकम् ॥ ३ ॥**

Aph 3 The body is not composed of three elements, because there is not manifested another quality

\* A body originated by quality, perceptible earth, water, and light might be perceptible if there were manifested in it another quality having for its antecedent a quality of the cause. This is not the case, for it has been already stated that a single odour &c. is not originative. Therefore the body is not composed of three elements nor originated by three coloured substances. U

**अणुसंयोगस्त्वप्रतिषिद्धः ॥ ४ ॥**

Aph 4 A conjunction of atoms is not denied

\* How then do we observe digestive heat &c. in one single body? The answer is given in the text. A mutual conjunction of the five elements as receptive of one another is not denied. But

१ एयिष्यत्तेजसा प्रत्यक्षाणामेवार्थं शरीरं प्रत्यक्षत्वादपि यदि तत्र गुणान्तरं कारुण्यपूर्णं प्रादुर्भावेत न त्वेतदस्ति एकस्य गन्धादेरनारम्भस्यस्योक्तत्वात् तथा च न आत्मकमपि शरीरं न रूपवद्भूतत्रयारब्धमपीत्यर्थः ॥

२ कथं तर्ह्येकस्मिन्नेव शरीरे पाकादीनामुपलम्भ इत्यत आह । मिथः पञ्चानां भूतानां परस्परमुपलम्भकतया संयोगा न निषिध्यते किन्तु विजातीययोः स्योर्दृष्टं प्रत्यक्षं समवायिकारणं संयोगो नेष्यते तथा च तदुपलम्भात् पाकादीनां शरीरे भवत्युपलम्भ इति तर्हि किमप्रकृतिकमिदं मानुषशरीरमित्यत्र गैतमीयं सूत्रमुपनिषत्ते पार्थिवं तद्वियोगगुणोपलब्धे एयिष्यद्वियोगगुणो गन्धो मानुषशरीरे आनाशमनपायो दृश्यते पाकादप्यस्तु शुष्कशरीरे नापलभ्यन्ते इति तेषामेवाधिकृत्य गन्धस्य स्यामाधिकृत्यमिति पार्थिवस्यैवमस्ति ॥

It is not affirmed that two heterogeneous atoms are the non-coherent cause of a substance. It is, therefore, in consequence of the receptivity of those that vital heat &c is observed in the body. If it be asked then, of what nature the human body is, we cite the aphorism of Gautama:—That the body is terrestrial, for the particular quality (of earth) is observed. Odour the particular quality of earth is observed in the human body as not departing from it till its dissolution. Vital heat &c is not observed in the decayed body. These qualities, therefore, are accidental, but its odour is essential according to the constitution of terrestriality. U

तत्र शरीरं द्विविधं योनिजमयोनिजञ्च ॥ ५ ॥

Aph 5. Of these, body is twofold uterine and non-uterine

1 Of these—among terrestrial, aqueous and other bodies—the terrestrial body is twofold. What are the two kinds? It is answered in the text that they are uterine and non uterine. Aqueous, igneous, and aerial bodies, known in the spheres of Varuna, the sun, and air, are exclusively non-uterine. The bodies of gods and sages are non-uterine, according to the text of revelation, Manu and others the sensorial sons of Brahmā. If it be asked how there can be an effect without a cause, we reply that the womb is not a

1 तत्र पार्थिवाप्यादिशरीरेषु मध्ये पार्थिवं शरीरं द्विविधम के ते द्वे विधे इत्यत्राह । योनिजमयोनिजञ्चेति आप्यतेजसवायवीयशरीराणां यद्व्यादित्यत्राणुलोकेषु प्रसिद्धानामयोनिजत्वमेव अयोनिजत्वं शुरुश्रानितसञ्चिपातानपेक्ष्यत्वम अयोनिजञ्च देवानामपीणाञ्च श्रूयते हि ब्रह्मणो मानसा मन्यादय इति कारणमन्तरेण कथं काव्यमिति चेत् योनिः शरीरत्वाद्यच्छेदेनाकारणत्वात् उष्मजकृमिमशक्रादिशरीरे व्यभिचारात् संस्था नविशेषयत्यस्य चासिद्धेः देवर्षिशरीरापेक्षया इन्द्रादिशरीराणामन्यादृशत्वात् योनिजम् द्विविधं जरायुजमपडजञ्च जरायुजमानुषपशुमुगाणां गर्भाशयस्य जरायुजत्वात् सर्पकीट-मास्याद्ययोः अपि शरीरेष्वपि यत्र यदापि कुजाद्ययोः अपि शरीरेष्वेता यत्र भोगाधिष्ठानत्वात् न खलु भोगाधिष्ठानत्वमन्तरेण जीवनमरणस्यप्रजागरणभेषजप्रयोगयोः प्रसज्जातीयानुबन्धानुबन्धनापगमप्रतिज्ञानापगमादयः सम्भवति वृद्धितमभनशरीरेण च भोगोपपादके स्फुटे यव आगमेऽप्यस्ति नर्मदातीरसम्भूताः शरत्कालज्जुनपादपाः नर्मदातीरपस्यशात् ते यान्ति परमां गतिम् इत्यादिः प्रसंगाने जायते वृक्षकङ्कणभादिसेवितः इत्यादिश्च तथापि चेष्टावत्त्वमिन्द्रियवत्त्वञ्च नोऽभिदां स्फुटतरमती न शरीरव्यवहारः ॥

cause essential to corporeity, for the affirmation that it was so would be erroneous in regard to the bodies of worms mosquitoes &c, generated by warmth. No difference of constitution is known for our bodies are not different in appearance from those of the divine sages. The uterine is twofold viviparous and oviparous. Viviparous are the bodies of men and animals wild and domestic. The bodies of birds and reptiles are oviparous. Snakes worms fishes &c are called reptiles because it is their nature to creep about. Though trees &c are a kind of bodies being subjects of fruition—for life death sleep waking, the use of medicine seminal propagation desire of the agreeable aversion from the disagreeable &c are impossible without a subject of fruition and growth and the closing up of fractures are manifest means of fruition, and there is the sacred text. The Sarala and Aijuna trees which grow on the banks of the Narmada from contact with the waters of the river attain to the highest state hereafter &c and such as In the burning ground grows a tree hunted by herons and vultures yet germinant bodies do not evidently possess muscular motion and sensitive organs and they are not therefore in common usage called bodies. U

Non uterine bodies  
exist

अनियतदिग्देशानुरूपकत्वात् ॥ ६ ॥

Aph 6 Because (the non uterine body) has antecedents of indeterminate time and space,—

It might be asked how the non uterine body of Manu and

ननु मन्द्यादीनामप्येति शरीर कथमुत्पद्यते शुक्रशोणितारम्भरूपमण्डलानामेव त्रिगुणशरीरारम्भकत्वेन तत्र तदभायदित्याशङ्क्यामाह । अनियता दिग्देशा यथा ते अनियतदिग्देशा परमाण्वस्तत्पृथक्कत्वात् तदधीनत्वात् सन्त्यप्येतिज्ञा इति दशमसूत्रेण पञ्चमान्तानां चतुर्णां सूत्राणामन्यथ तथा च धरुणसाक्षादो अप्येतिज्ञा आप्या तैजसा घाघयीया मानसाश्च देहा मन्ति तेन शुक्रशोणितारम्भरूपमण्डलानामारम्भका परमाण्वः कुत आगच्छन्ति येतिज्ञा शुक्रशोणितपरमाण्वेव सारम्भका दृष्टा इत्याशङ्कानिरासार्थमुक्तमिदम् पार्थिव्या जनया तैजसा घाघयीयाश्च परमाण्वेव स्युर्नामुदितु स्युष्यु देशेषु च मन्ति तेन दिग्देशनियमाभावात् अप्येतिज्ञाशरीरात्पत्तिर न परमा सुदुर्भेदम न हि शुक्रशोणितपरमाणुभिवा परमाण्वो न देहारम्भका दशमशतकस्य त्वाद्विदेहानुपपत्तिप्रसङ्गादित्यर्थः ॥

others is produced seeing that it is atoms originative of semen and blood that are originative of a particular body, and that these do not there exist. In anticipation of this difficulty the aphorism is stated Atoms indeterminate in time and space are those which are not restricted to particular time and space. From having these for their antecedents or conditions, there exist non uterine bodies, such being the connection of the four aphorisms succeeding the fifth with the tenth. There exist, therefore in the sphere of Varuna &c non uterine bodies, aqueous, igneous aerial sensorial. To meet the question as to whence come the atoms originative of beings whose production is independent of semen blood &c, it being seen that in the case of uterine bodies it is only seminal and sanguineous atoms that are originative the following statement has been made. Atoms terrene aqueous, igneous and aerial, exist in all quarters and are in all places and there being no local determination of the e there is no lack of atoms in the production of non uterine bodies. For it is not true that no atoms other than seminal or sanguineous are originative of bodies since were it so, it would follow that there was no production of the bodies of guats, mus juncos trees shrubs &c } V

### धर्मप्रतिषेधश्च ॥ ७ ॥

Aph 7 Also because of peculiar merit

{ The sense is that in creation &c motion arises in the atoms in consequence only of conjunction of soul with the fruits of actions done in a former state of being, and that the atoms having by that action come together originate in the order of binary atomic aggregates &c the non uterine bodies of divine sages and others {  
The following amplification is also to be considered that this is correct

१ अदृष्टशब्दात्मायोगदेव सर्गादौ परमात्मना धर्म तेन च कर्मणा समुप पर-  
मार्थो ह्यनुकर्मण्ये अवोचिष्य देवर्षी । शरीरमारभन्ते इत्ययं उपनिषद्व्यतिरेकः अथ  
धर्मप्रतिषेधश्च सुदृजन्तु सायकज्ञाना मयकादावा यातवामयानि शरीराण्युत्पद्यन्ते इत्यपि  
दृष्टम् ॥



quence of peculiar demerit that the tortured bodies of musquitos and other insects generated by heat are produced U

**समाख्याभावाच्च ॥ ८ ॥**

Aph 8 Also because names exist

1 Because names or terms are or exist, without an ancestor or father to bestow them, for these words, are to be supplied For not all names are imposed by a father &c, such terms as water pot, cloth, not being thus assigned It is therefore the same God who imposed names on water pots, cloth and other inanimate things, that imposed the names Manu Marichi &c on non uterine bodies V

**सज्ञाया अनादित्वात् ॥ ९ ॥**

Aph 9 Because the name is without beginning

2 By means of the primordial name Brahma &c which became manifest in creation &c it is known that non uterine body exists For there are not parents of Brahmā, by whom the name Brahmā should be invented U

**सन्त्ययोनिसाः ॥ १० ॥**

Aph 10 There exist non uterine bodies

3 Here is pointed out that which is established by the four preceeding aphorisms The words peculiar bodies of Manu Marichi, and others are to be supplied V

**वेदलिङ्गाच्च ॥ ११ ॥**

Aph 11 (This follows) also from the evidence of the Veda

1 समाख्या सज्ञा तस्याभावात् सत्त्वात् योजिषिवादिष्व विनिर्धेति शेषः न हि सख्यैः सज्ञा पित्रादिर्नैष निर्धेशिता घटपटादिसञ्ज्ञानान्तयास्याभावात् तथा च येन श्रवणेन घटपटादौ चेतनेषु सज्ञा निर्धेशितास्तेनैव मनुमरीच्यादिसञ्ज्ञा अयोनिसंज्ञेषु शरीरेषु निर्धेशिता इति भावः ॥

2 सज्ञादो वा ब्रह्मादिसञ्ज्ञा आदिभूता प्रायमिकीतया क्रियते अस्ययोनिसंज्ञा शरीरमिति न हि तदा ब्रह्मणे मातापितरौ स्तः पाभ्या ब्रह्मादिसञ्ज्ञा कृता स्यादिति भावः ॥

3 इदानीं चतुर्णामुक्तानां सूत्राणां साध्यं निर्दिशति मनुमरीच्यादीनां देहविशेषा इति शेषः ॥

reveals the flavour of grain fried and ground This is cognisant of taste and the classes contained under it Smell and taste have no power to cognise matter The organ of vision is igneous, for whereas it does not manifest odour &c it does manifest colour, in the same manner as the light of a lamp This organ, by contact in the form of conjunction cognises substances of appreciable colour and possessed of magnitude It cognises also by contact in the form of co-inherence in the conjunct, colour, number, extension, individuality, conjunction, disjunction, priority, posteriority, velocity, viscosity, fluidity, motion, and generality existing in such substances By contact in the form of co-inherence in the co-inherent in the conjunct it cognises universal entities existent in that which exists in the existent (such as the nature of the class cow, such nature existing in the class which exists in its constituent members.) By being qualitative of the conjunct by being qualitative of the co-inherent in the conjunct &c it cognises universal non-existences (*viz* antecedent subsequent and absolute non-existence) which are non-existent in the existent and also reciprocal non-existences (such as the non-existence of a water pot as a piece of cloth) which are non-existent in the non-existent residing in the existent According to the system of *Kanála* there is no perception of co-inherence. The organ of touch pervades the body and is cognisant of appreciable touches and the classes therein contained It thus cognises the objects cognisable to the eye with the exception of colour and the universal entities residing in colour only According to the moderns it also cognises air Its contact (with the tactile object) is as described above. The form of inference respecting it is therefore as follows — This organ is aerial for while it does not manifest colour &c it does manifest touch like the wind from a fan which manifests coldness in the perspiration adhering to the limbs In all the aforesaid inferences the clause beginning with while or whereas is inserted to prevent an undue applicability to soul the internal organ &c So also, to prevent undue applicability to contact, we



possessing volition Volition is the efficient cause This is muscular action, for muscular action is action whose non conberent cause is conjunction with soul possessing volition or action produced by volition of a subject other than the tangible which is not conberent with or excluded from, self U

तथ हस्तसयोगाच्च मुसले कर्म ॥ २ ॥

Aph 2 In like manner and from conjunction with the hand is action in the pestle .

1 By the particle and gravity is implied as another efficient cause In like manner from conjunction with the hand may also mean from conjunction with the hand possessed of upward motion In this instance the non conberent cause is conjunction of the pestle with the hand conjunct with soul possessing volition The conberent cause is the pestle The efficient causes are volition and gravity U

अभिघातने मुसलादौ कर्मणि व्यतिरेकादकारण हस्तसयोग ॥ ३ ॥

Aph 3 In the action produced in a pestle and the like by impact conjunction with the hand is not a cause being excluded from it

2 The cause of the sudden upward motion which is produced in the pestle when struck by the mortar is stated In this instance though there is conjunction of the hand with the rising

1 चकारेण गुरुत्व निमित्तकारणान्तर समुच्चिनोति तथेति तादृशमुत्प्रेषणमप्येत्यर्थं यद्वा तथा हस्तसयोगादुत्प्रेषणवद्वस्तसयोगादित्यर्थं अत्र च प्रयत्नदात्मन्युत्प्रेषणं दत्तेन मुसलस्य सयोगा समवायिकारणम् मुसल समवायिकारणम प्रयत्नगुरुत्वे निमित्तकारण ॥

2 उद्वृत्त्याभिहतस्य मुसलस्याकस्माद् यदुत्पत्तन जायते तत्र कारणमाह । अत्र यद्यपि मुसलन उत्पत्तता हस्तस्य सयोगो ऽप्यस्ति तथा अपि स सयोगो ऽन्यथा सिद्ध किन्तु उद्वृत्त्याभिधात एव असमवायिकारणम कुत गमिष्यत आह । व्यतिरेकादिति प्रयत्नस्य व्यभिचारादित्यर्थं यदि यद्वा प्रयत्न स्यात् मुसलस्यैवाकस्मिकमुत्पत्तन न भवेत् विधारकण प्रयत्नन मुसलस्य धारणमव भवेत् चत्वाधीन मुसलस्य पुनरुत्पत्तन वा भवेत् इति भावः ॥

pestle, such conjunction is superfluous if regarded as a cause. The impact of the mortar is only the non conherent cause. It may be asked why this is the case. It is therefore stated that it is so because of the exclusion, that is, because volition would too widely or too narrowly predicated. If there were volition in this case, there would be no sudden upward motion in the pestle. By a volition to hold the pestle and mortar apart there would be a mere sustention of the pestle, or the upward motion of the pestle would depend upon volition. U.

### तथात्मसयोगो हस्तकर्मणि ॥ ४ ॥

Aph 4 In like manner conjunction with soul in relation to action in the hand (is not a cause)

The aphorism is stated with the purpose of specifying a particular cause of the action of the hand as it flies upwards with the pestle, and of disproving the con coherent causality of conjunction with soul exercising volition. The meaning is that conjunction with soul that is conjunction with soul exercising volition, is likewise not a cause of action in the hand as it suddenly rises with the pestle. The term not a cause is in the preceding aphorism. The words in like manner are used to imply analogy. U

### अभिघातान्मुसलसयोगाद्बुद्धेर् कर्म ॥ ५ ॥

Aph 5 The action in the hand is from impact and from conjunction with pestle

An answer is furnished to the question Whence then at

मुसलेन सद्योत्पत्तौ हस्तस्य कर्मणि कारणे विशेषमभिधातुं प्रवक्ष्यदात्मसयोगस्यासमवायिकारणत्वं निराकर्तुमाह । मुसलेन सद्योत्पत्तौ हस्तस्य कर्मणि आत्मसयोगः प्रवक्ष्यदात्मसयोगस्तथा अकारणमित्यर्थः अकारणमिति पूर्व्यमूत्रस्य तथेत्यतिदिश्यते ॥

कुतस्तर्हि हस्ते तदोत्पत्तनमत आह । यथा मुसले उत्पत्तिरिति मुसलमुपस्य बोद्धुमुत्पत्तिरिति तथा हस्तेऽपि तदोत्पत्तिरिति अत्राभिघातशब्देन अभिघातजनित सस्कार उच्यते उपचारात् उत्पत्तौ मुसलस्य पटुतरेण कर्मणा अभिघातमद्वरुतेन स्याद्यथे मुसले सस्कारो जनितस्तत्कृत सस्कारमपेक्ष्य हस्तमुसलसयोगादसमवायिकारणाद्धस्तेऽप्युत्पत्तनं न तु तदुत्पत्तनं प्रवक्ष्यदात्मसयोगासमवायिकारणम् अत्रो हि हस्ते मुसलेन सद्योत्पत्तौति भावः ॥

that time the upward motion of the hand ? The hand rises at that time in the same manner in which the metal at the end of the pestle rises. By the word impact, is elliptically expressed recoil produced by impact. A recoil is produced in the pestle as its substratum by the vigorous action in the pestle accompanied with the impact. The upward motion in the hand also is consequent upon conjunction of the hand and pestle in relation to the recoil so effected, as its non-coherent cause. But this upward motion has not for its non-coherent cause conjunction with soul exercising volition, for the hand rises involuntarily together with the pestle

आत्मकर्म हस्तसंयोगाच्च ॥ ६ ॥

Aph 6 Action of the soul is also from conjunction with the hand

<sup>1</sup> An answer is furnished to the objection. In the case of the action which is produced in the body or in a part of the body, conjunction with soul exercising volition is the cause why is it not so in the present instance ? The term soul tropically signifies a portion of the body. The impossibility of literal construction is the germ of tropical interpretation. The action then of the soul that is of a member of the body, that is of the hand results from conjunction of the hand and pestle. The word and implies also velocity. In the action of the hand conjunction with the hand is the non-coherent cause. There is here no unduly wide or narrow predication. This conjunction is at some times conjunction with the soul willing at others conjunction with the pestle possessed of velocity, as is the case with the limbs of one who has the gout. U

<sup>1</sup> ननु शरीरे शरीराद्यप्येवा यत्कर्मोपपद्यते तत्र प्रपञ्चप्रदात्मसंयोग कारणम् प्रकृते कथं न तदप्यत आह । आत्मशब्दः शरीराद्यप्यपर उपचारात् अन्यवानुपपत्तिरप्युपचारधीनम् तथा चात्मनः शरीराद्यप्यस्यापि हस्तस्य यत्कर्म तन् हस्तमुपपत्तिरप्युपचारात् राक्ष यत्कर्ममुच्यते हस्तकर्मणि हस्तसंयोगात्तादृशसमवायिकारणं तत्र व्यभिचारो नास्ति न च कर्त्तव्येन प्रपञ्चप्रदात्मसंयोगः अव्यवहितमनुसन्नादिहस्तसंयोगा यथा प्रागुक्तं शरीराद्यप्यप्यस्मीति भावः ॥

### संयोगाभावे गुरुत्वात् पतनम् ॥ ७ ॥

Aph 7 In the absence of conjunction falling results from gravity

1 By the term conjunction impediments of whatever kind are implied In the absence therefore of impediments in consequence of gravity as its non coincident cause falling an action resulting in conjunction below, is produced Here in fruit &c posessing gravity the impediment is conjunction, in a bird &c sustentative volition is the impediment to falling; in an arrow discharged it is the recoil that is the impediment to falling The sense is that falling is dependent on gravity in the absence of these obstructives U

2 In the case of a body resting upon a tree or other high place falling in consequence of the breaking of the bough &c which supports it or by accidentally slipping it is gravity which is the cause not conjunction with soul exercising volition for that does not occasion falling but sometimes prevents it Hence it is that in the case of birds &c soaring in the sky in consequence of conjunction with soul posessing volition as an impediment there is no fall In like manner it is from conjunction with God posessing volition as an impediment that the earth and other worlds do not fall V

### नोदन्निशेषाभावाच्चाध्वे न तिर्यग्गमनम् ॥ ८ ॥

Aph 8 No upward or sideward motion takes place without a particular impulse

1 संयोगपदेन प्रतिग्रन्थकमात्रमुपनक्षति प्रतिग्रन्थकाभावे गुरुत्वादसमवायिकारणात् पतनम् अथ संयोगकालिना क्रिया जायते तत्र गुरुत्वमिति फलादौ प्रतिग्रन्थकसंयोग विद्वद्गमादौ तु जिघांक्ष प्रयत्न पतनप्रतिग्रन्थक काण्डादौ लिप्ते संस्कार एव पतनप्रतिग्रन्थक एतयामभावे गुरुत्वाधीन पतनमित्यर्थः ॥

2 वृक्षाद्युच्चदेशाकूटस्य देहस्य अधोलम्बनशालादिभङ्गेन विधात स्वलनादिना यत् पतनं भवति तत्र गुरुत्वमेव कारणं न तु प्रयत्नवदात्मसंयोगः तस्य पतनाप्रयोजकत्वात् कश्चित् प्रतिग्रन्थकत्वाच्च अत एव जिघांक्षि विहरता विद्वद्गमादीनां प्रयत्नवदात्मसंयोगादेव प्रतिग्रन्थाय पतनम् एव प्रयत्नवदीश्वरसंयोगात् प्रतिग्रन्थादेव भूरादिलोका ना न पतनम् ॥

\* The perpendicular or horizontal motion which takes place in a clod of earth, an arrow &c, though they possess gravity, results from a particular, that is a violent, impulse. In the case of the falling, therefore, of a fruit a bird, an arrow &c, in the absence of conjunction, volition, and recoil, there does not exist a particular impulse, and consequently there is no vertical or lateral motion U

प्रयत्नविशेषाच्चोदनविशेषः ॥ ९ ॥

Aph 9 Particular impulse results from particular volition.

चोदनविशेषादुदसनविशेषः ॥ १० ॥

Aph 10 From particular impulse results particular casting upward

\* As for particular impulse, whence is it produced? This question is answered. Particular impulse is produced by particular volition, of which the cause is the desire to throw sideways or upwards far or near. By this impulse &c., perpendicular or horizontal movement is produced in a substance such as a clod of earth. Casting upwards is throwing far upwards U

हस्तकर्मणा दारकर्म व्याख्यातम् ॥ ११ ॥

Aph 11 By the action of the hand, the action of a child is explained

\* The action which is produced in the hand together with the pestle by the impact of the mortar, is not preceded by volition

— \* गुप्त्युत्पत्तौ हि लोष्टकागडादेर्यदुर्ध्वं तिथ्यं च गमनं तच्चोदनविशेषात् तीव्रतराचोदनात् तथा च फलपक्षिणादीनां संयोगप्रयत्नसंस्काराभावे यत् यत्नः तत्र चोदनविशेषो नास्ति तेन न तिथ्यं न घोर्यं गमनमिति भावः ॥

\* ननु चोदनविशेष इव कुत उत्पद्यते तत्राह । तिथ्यं उच्यते दूरम् आसं वा विधायामितिच्छाकारणकं प्रयत्नविशेषं तज्जनितो चोदनविशेषस्ततो गुप्त्युत्पत्तौ लोष्टादेरुर्ध्वं तिथ्यं च गमनमुपपद्यते उदसनं दूरोत्तरेणम् ॥

\* उदृष्टलाभिघातात् मुसलेन सह हस्ते यत्कर्म उत्पद्यते तत्तावत् प्रयत्नपूर्वकं न भवति नापि पुण्यपापहेतुरल्पस्तुल्यता बालकस्य क्रीडाकरचरणादिवाननं यत्तत्रातिदिशति बालकस्य यद्यपि करचरणादिवचालनं प्रयत्नपूर्वकमेव तथापि हिताहितफलप्राप्तिफलकं न भवति न वा पुण्यपापहेतुरित्यतिदेशार्थः ॥



or a cause of merit and demerit. The analogy of this motion to a child's movement in the play of its hands and feet is pointed out. Though a child's movement of its hands and feet has volition for its antecedent it has no good or evil result and is not a cause of merit or demerit. Such is the meaning of the analogy U

**तथा दग्धस्य विस्फोटने ॥ १२ ॥**

Aph 12 In like manner in the case of the bursting open of one burnt

1 In a house which has been set on fire by a felon when a man has there been burnt and his body torn open by the fire the action which is produced in the hand &c by the will to kill the felon is neither a cause of merit nor a cause of demerit, as it has been said. In the slaying of a felon there is no sin in him that slays openly or covertly. Wrath encounters with. An incendiary a poisoner an assassin a thief a ravisher of wife or field—these six are felons U

Involuntary motion **प्रयत्नाभावे प्रसुप्तस्य चलनम् ॥ १३ ॥**

Aph 13 Movement of the sleeping takes place in the absence of volition

2 Movement action such as the sideward or upward moving of the limbs takes place in the sleeping in the body possessing a state of profound slumber even in the absence of volition generated by such desire as to throw upwards. A particular volition is not therefore always the cause of such motion V

1 आततायिनो केनाप्यगारे दह्यमाने तत्र दग्धस्य पुरुषस्य विस्फोटोपपन्नकृते ज्ञाते सति तस्याततायिनो घृधानुकूलन प्रयत्नेन हस्तादौ यत्कर्म जनितं तत्र पुण्यहेतुर्न वा पापहेतुः यथाहुः नाततायिग्रथ दोषो ह्यनुभवंति कश्चन प्रकाश या प्रकाश वा मन्युस्तन्मन्युमुच्छति । अग्निदोषादग्निदग्धेय अस्त्रपाणिधर्मापह्ना । चन्द्रदारापहारी च प्रहते आततायिनः ॥

2 उर्ध्वं त्रिषामोत्पाटीच्छाजनितप्रयत्नाभावे अपि प्रसुप्तस्य सुषुप्त्यवस्थान्वितस्य शरीरस्य चलनं तिष्ठन्मूर्ध्नाङ्गचालनादिकम् उत्पद्यते इत्ययं तथा च प्रयत्नाद्यशेषेण न सर्वत्र हेतुरिति भावः ॥

चुणे कर्म वायुसंयोगात् ॥ १४ ॥

Aph 14 Action takes place in grass from conjunction with wind

' The actions of the body being explained those of other objects are treated of All such objects as trees, shrubs, climbing plants, are implied in the term grass U

मणिगमन सूच्यभिसर्पणमदृष्टकारणम् ॥ १५ ॥

Aph 15 The movement of the gem, and the approach of the needle are caused by destiny

' By the term gem are intended vessels made of gold &c. and filled with water To such a vessel magicians apply incantations for the recovery of stolen property The tradition of the ancients is that the vessel is set on the ground, and some other person lays his hand upon it The vessel accompanied with the hand in consequence of the efficacy of the incantation turns towards the spot where the stolen property has been deposited The reason of the movement of such a vessel is not a particular volition, but the efficient cause is the merit of the former possessor or the demerit of the thief The non coherent cause is conjunction of such a vessel with soul possessing such destiny (or results of actions done in previous states of existence) , and the co inherent cause is

१ शरीरकर्माणि व्याख्याय तदितरावयाह । वृणपदेन वृक्षगुल्मलतायतानादिकं सर्वमुपलक्षयति ॥

' मणिपदेन जलपूर्णकाञ्चनादिमणपात्राण्यभिप्रेतानि चैव्यधनलब्धये तद्व्यापत्रे मान्त्रिकैर्मन्त्रप्रयोगां क्रियत तादृशपात्रन्तु भूमौ तिष्ठति तदुपरि अघरेण केन चिद्वक्षिणं दक्षिणं स्यादप्यते मन्त्रसामर्थ्यान्तपात्रं तादृशदक्षिणं दक्षिणं चैव्यधनायस्यत्वाभिमुखं गच्छति तत्र स्थाने गत्या स्थिरं भवतीति प्राचा क्रियदन्ती तादृशपात्रगमनेन प्रयत्नशेषो हेतुः किन्तु पूर्वस्यामिन् मुक्तं चौरस्य दुष्कृतं वा निमित्तकारणम् तादृशपात्रन्तु समं धार्यकारणम् एतं अयस्कान्तसन्निधाने सति सूक्ष्मीनां लोहशलाकानां घटयस्कान्ताभिः सुप्रगमनं भवति तत्रापि अदृष्टमेव हेतुः ननु कस्यादृष्टेन सूच्यां ना गमनमिति चेत् तद्व्यवसरेण घटयस्कान्तसन्निधाने वा भवति तददृष्टस्यैव तत्र हेतुत्वम् सूचोत्पलक्षणम् अयस्कान्ताकृष्टलोहमात्रमभिप्रेतम् वृणशान्तमणपात्राणां वृणानां गमने घटोद्धर्ध्वज्जलने धार्योत्पलक्षणं सगोदाशान्तिपरमाशु कर्माणि चादृष्टकारणकस्य सूक्ष्मीयमिति सङ्क्षेपः ॥

such a vessel In like manner destiny is also the cause of the attraction towards a loadstone, which takes place in needles or metallic rods when in proximity to the magnet If it be asked in consequence of whose destiny (or previous merits and demerits) motion takes place in needles &c, the reply is that it is the destiny of him to whom benefit or injury accrues by the motion, that is the cause The term needle implies other objects iron in general, attracted by the loadstone being intended It is to be inferred that destiny is the cause of the motion of pieces of grass attracted by amber, of the upward flaming of fire, of the horizontal motion of wind, and of the action of the primordial atoms at creation V.

इषावयुगपत्संयोगविशेषाः कर्मान्यत्वे हेतुः ॥ १६ ॥

Aph. 16. Particular non simultaneous conjunctions in an arrow are the cause of the diversity of its action

1 The sense of this aphorism is as follows After conjunction of arrows &c moving with velocity, with a wall and the like, a cessation of motion is observed, though the arrows &c continue to exist In this case it is not destruction of the substratum that is destructive of motion, for the substratum continues to exist Also no other contrary property is observed It therefore, follows that it is a self produced conjunction that destroys the action of the arrow This conjunction produced in the fourth moment destroys the action in the fifth moment The meaning therefore is that the production of the action then disjunction, next the destruction of the prior conjunction, the subsequent conjunction and the destruction of the action, make known the diversity of the action

1 इदमत्राकृतं योगेन गच्छता शरीरेणा कुड्यादिसंयोगानन्तरं शरीरे सत्येऽ गत्युपरमोदृश्यते अत्राययनाशस्तत्रवत्तत्राशक आययस्य विद्यमानत्वात् विरोधिगुणान्तरञ्च नोपलभ्यते तेन स्वजन्य संयोगस्य कर्मनाशक इत्युच्यते स च संयोगश्चतुर्थदण्डे जातः पञ्चमदण्डे कर्म नाशयति तथाहि कर्मोत्पत्तिरयं विभागः अथ पूर्वसंयोगनाश उत्तर संयोग कर्मनाश तेनायुगपत् संयोगविशेषा कर्मनानात्वज्ञापका इत्यर्थः संयोगविशेषा इति संयोगविशेष स्वजन्यत्वमेव अन्यथा संयोगमात्रस्य कर्मनाशकत्वे कर्म कश्चिदपि न तिष्ठति ॥

Particular conjunctions, means peculiarity in conjunction, of self production Otherwise, were conjunction in general destructive of action, action could not abide anywhere U

नोदनादाद्यमिषोः कर्म तत्कर्मकारिताञ्च सस्कारादुत्तर तथोत्तरमुत्तरञ्च ॥ १७ ॥

Aph 17 The first action of the arrow is from impulse, the next is from self-reproduction caused by that action and in like manner the next and the next

1 The first action in an arrow when discharged is produced by a bowstring drawn by human volition In this case the impulse is the non coinherent cause, the arrow is the co-inherent cause volition and gravity are the efficient causes By this first action self reproduction termed velocity is produced in the same substance This is established by the perception that it is the arrow moves with velocity By this self reproduction action is produced in the arrow Of this the non coinherent cause is the self reproduction, the co inherent cause is the arrow, and the efficient cause is a particular keen impetus In like manner a succession of actions one after the other is produced by the self reproduction which continues until the arrow falls A single self reproduction produces a succession of actions for when an action is destroyed by subsequent conjunction produced by itself the self reproduction produces another action It is not proper to suppose a succession

1 पुरुषप्रपञ्चे नाकृष्टया पतञ्जिरूपा नुचस्येपोराद्य कर्म जायते तत्र नोदनमम धाविकारणम् इषु समधाविकारणम् प्रपञ्चगुह्ये निमित्तकारणे तत्र चाद्येन कर्मणा समानाधिकरण्ये वेगाद्य सस्कारो ज्ञायते स च वेगेन गच्छतीति प्रत्यक्षसिद्धय तत्र सस्कारेण तत्रैव कर्म जायते तत्रासमधाविकारण सस्कार समधाविकारणमिषु निमित्तकारणन्तु तीव्रो नोदनविशेष एवञ्च यात्रदिषु पतनमनुवर्तमानेन सस्कारेण उत्तरोत्तर कर्ममन्तानो जायते स्वजन्योत्तरसंयोगेन कर्मणि नष्टे सस्कारेण कर्मोत्तरजननात् एक एव सस्कार कर्मसन्तानजनक नतु कर्म संतानवत् सस्कारमन्तानो ऽप्याभ्युपगन्तुमुचितो गौरवादिति दर्शयितुमाह । तथोत्तरमुत्तरञ्चेति तत्कर्मकारिताञ्चसस्कारादित्यत्र एवञ्च न्यायनये रूपकर्मसन्तानयत सस्कारसन्तानस्थोकारे गौरवम् यत्तु युगपत प्रक्षिप्तशरयोरेकस्य ताप्रायगो ऽपरस्य तु मन्दस्तत्र नोदनतीव्रत्वमन्दत्ये निमित्तम् ॥

of self reproductions like the succession of actions for the hypothesis is unnecessary To show this the words in like manner the next and the next are added and term Self reproduction caused by that action is in the singular number In the Nyāya doctrine which affirms a succession of self reproductions like the succession of actions there is complexity (or a violation of the law of parcimony) The reason that of two arrows simultaneously discharged the velocity of the one is swift and that of the other slow<sup>1</sup> is the swiftness or slowness of the impetus U

### संस्काराभावे गुरुत्वात् पतनम् ॥ १८ ॥

Aph 18 Falling results from gravity in the absence of self reproduction

<sup>1</sup> It might be objected that in such a case the arrow would continue in motion and never fall The answer is as follows There being non existence that is destruction of the self reproduction, the velocity produced by the first action from gravity as its cause, there results falling in an arrow &c that is the time during which the particular velocity lasts determined as the final moment destroys such velocity In some cases also conjunction with another substance is destructive of velocity It was in consequence then, of the existence of a preventive velocity that there was no previous fall of the arrow &c, but a succession of motions There was in consequence of the destruction of the cause of the action of moving no subsequent movement but falling results from the absence of an obstructive In this there is no impossibility V

<sup>1</sup> नयेव शरश्चिरमेव गच्छेत् कदाचिदपि न पतित्वित आह । संस्कारस्याद्यकर्म जनितस्य वेगस्य अभावे नाग्रे सति गुरुत्वात् कारणादेऽपतनं शरादौ जायते इत्यर्थे यादृशवेगविशेषो यावन्तं कालान्तिष्ठति तावानेवकालो अन्तिमवर्णाद्यच्छिन्नस्तादृश वेग नाशयति अत्रचित्तु द्रव्यान्तरसंयोगोऽपि वेगनाशकः तथा च प्रतिबन्धकस्य वेगस्य सत्त्वा देयं पृथ्वी शरादेर्न पतनं किन्तु गतिसन्तानं यथाभूत उत्तरकालान्तु गमनकर्मणा कारण विनाशान्तगमनं किन्तु प्रतिबन्धकाभावात् पतनमेव भवतीति न किञ्चिदनुपपन्नम् ॥

## SECOND DAILY-LESSON

नोदनापीडनात् सयुक्तसयोगाच्च एधित्यां कर्म ॥ १ ॥

Aph 1 Action in earth results from impulse, impact, and conjunction with the conjunct

<sup>1</sup> In earth, in a bamboo &c, action is sometimes produced by the impulse of fire &c, and sometimes from the impact of an axe &c Similarly action is produced in a chariot &c through conjunction with the conjunct through conjunction with the harness conjunct with the horses as they move In the first of these instances, that of action in a bamboo &c, the impulse of fire &c, is the non coinherent cause, the bamboo &c, the co-inherent cause, destiny the efficient cause In the second the blow with the hatchet &c, is the non-coinherent cause. In the third, conjunction with the harness conjunct with the horses is the non-coinherent cause V.

तद्विशेषेणादृष्टकारितम् ॥ २ ॥

Aph 2 That action which is produced in a different manner from these, is caused by destiny

<sup>2</sup> That which, as an earthquake &c, is produced in a different manner, to the exclusion of these of impulse, impact and conjunction with the conjunct, is caused by destiny, &c has for its non coinherent cause conjunction with soul destined, since it is the destiny of him to whom pleasure or pain results from the earthquake, that is the particular cause of the earthquake V

<sup>1</sup> एधित्या यथादि कदाचिद्वृष्टादिनोदनात् यस्मि जायते वदाचित् कुटाराद्यभिघातात् एव सयुक्तसयोगात् अथ्यादिसयुक्तस्त्रुसयोगात् रथादौ कर्म जायत तत्र प्रथमे यथादिकर्मणि वृष्टादिनोदनमसमवायिकारणम् यथादि समवायिकारणम् अदृष्टादिक निमित्तकारणम् द्वितीये कुटाराद्यभिघातो ऽसमवायिकारणम् तृतीये ऽथसयुक्तस्त्रुसयोगो ऽसमवायिकारणमिति ॥

<sup>2</sup> तथा नोदनाभिघातसयुक्तसयोगानां विशेषेण व्यतिरेकेण ज्ञातं यत् भूकम्पादिकं कर्म तत् अदृष्टकारितम् अदृष्टयदात्मसयोगासमवायिकारणकमित्यर्थे भूकम्पेन यस्य मुखं दुःखं वा भवति तददृष्टस्य तत्रासाधारणकारणत्वादिति भावः ॥

अथा संयोगभावे गुरुत्वात् पतनम् ॥ ३ ॥

Aph 3 The falling of water results from gravity in the absence of conjunction

1 The section investigative of action co inherent in fluids is here commenced In this it is stated that the falling of water in the form of rain, has gravity for its non conherent cause This takes place when there is absence of conjunction, of conjunction with a cloud The absence of conjunction is, therefore the efficient cause U

द्रवत्वात् स्पन्दनम् ॥ ४ ॥

Aph 4 Flowing results from fluidity

\* It may be asked how there is in drops of rain action productive of mutual conjunction The answer is therefore given The flowing or distant progression of the stream or great aqueous whole composed by mutual conjunction of the fallen waters or raindrops, is produced by fluidity as its non conherent cause and by gravity as its efficient cause, in the waters as its co inherent or material cause U

नाड्यो वायुसंयोगादरोहणम् ॥ ५ ॥

Aph 5 The sun's rays cause the ascent of water through conjunction with air

नोदनापीडनात् सयुक्तसंयोगाच्च ॥ ६ ॥

Aph 6 Through the impress of the impulse, and conjunction with the conjunct

1 इदानीं द्रवद्रव्यसमवेतकर्मपरीक्षाप्रकरणम् तत्राह । अथा यत् पतनं यद्वर्णरूपं तद् गुरुत्वासमवाधिकारणकर्म ततः संयोगस्य मेघसंयोगस्याभावे सति भवति तेन संयोगभावाच्चित्रमित्तकारणमित्यर्थः ॥

2 त्रितोः पतितानामपि त्रिभुजा परस्पर संयोगेन महज्जलाग्रयविस्रोतारूपं यज्जायते तस्य यत् स्पन्दनं दूरमसंख्यम् ततः द्रवत्वादसमवाधिकारणादुत्पद्यते गुरुत्वाच्चित्रितकारणादसमवाधिकारणेऽपि ॥

' It may be asked how the sun's rays have such power as to draw up waters situated on the earth Through the impress the congress by means of the impulse, the impulse of a strong wind waters conjunct with the sun's rays conjunct with the wind, fly upwards, as the rays of fire driven by the wind draw up boiling water in a caldron The particle and means as, and the example of water in a caldron is to be considered U

**वृक्षाभिसर्पणमित्यदृष्टकास्तिम् ॥ ७ ॥**

Aph 7 The circulation in trees is caused by destiny

' The circulation in tree of waters sprinkled on the root is caused by destiny The action by which the waters rise and cause the growth of the tree, results from conjunction of destiny with the souls of those in whose souls pleasure or pain is effected by the growth of the leaves, stem, fruit, flowers &c., as its non coinherent cause, from destiny as its efficient cause, and in water as its coinherent cause U

**अपा सद्भाति विलयनञ्च तेज सयोगात् ॥ ८ ॥**

Aph 8 The freezing and thawing of water results from conjunction with light.

' ननु यदि भूमिष्ठानामपाम ऊर्ध्वं गमनं भवति तदा गुरुत्वात् घतनवर्षणं स भ्राष्यति तदेव तु कुत इत्यत आह कारयन्तीति शेषं यदपामूर्ध्वमारोहणं तत् नाद्यं सूर्यरश्मयो वायुसयोगात् कारयन्ति योष्मे वाप्यभिदता सूर्यरश्मयस्य आरोहवन्त्यप इत्यर्थं कर्त्तव्यं पाटोनाद्यवायुसयोगादिति स च नाद्यो नादोसम्बन्धीयो वायुसयोग इत्युपपादनीयः ॥

ननु सूर्यरश्मोना कथमप महिमा यत् भूमिष्ठा अप ऊर्ध्वं नयन्तीत्यत आह । नो दनेन दानवद्वायुनोदनेन आपोदनादास्कन्दनात् वायुसयुक्ता रश्मयस्तत्सयुक्ता आप ऊर्ध्वं धारयन्ति यथा स्थलीस्या अप स्पृश्यमाना वायुनुचर्याद्विरश्मय उर्ध्वं नयन्ति चकार इवायंस्तत्र च उपमानं स्थलीयाण्यायो दृष्टव्याः ॥

' अभित सर्पणमभिसर्पणं तदभिसर्पणं मूले निषिक्तानामपा दृष्टे तददृष्टकारितं पत्रकाण्डफलपुष्पादिश्चिह्नितं मुखं दुःखं वा येषामात्मना अदृष्टघनदात्मसंयोगादमम धारिकारणात् अदृष्टाविमितादपसु समधायिकारणेण ततः कर्म भवति येन कर्मणा अप ऊर्ध्वं गत्या दृष्टं घट्टयन्तीत्यर्थः ॥



<sup>1</sup> Aqueous atoms originating a binary atomic aggregate in consequence of being impeded by the light of the sky, do not originate in these aggregates fluidity Snow, hail &c void of fluidity are thus originated by constituent elements void of fluidity, and successively by binary and other aggregates They are consequently observed to be hard It might be asked what proof there is that snow hail &c are water The words and thawing from conjunction with light are therefore added Action is produced in the atoms originative of snow hail &c by powerful conjunction with light From this action results disjunction Then in the course of destruction of the originative conjunction results destruction of the larger constituent parts of the snow, hail &c Next in consequence of the departure of the conjunction with light which prevents fluidity, these same atoms originate fluidity in the binary atomic aggregates, from which results the thawing of the snow, and hail &c thus endowed with fluidity Of this the efficient cause is the powerful ingress of light U

तत्र विस्फूर्जयुर्लिङ्गम् ॥ ९ ॥

Aph 9 In these the rolling of thunder is a mark

<sup>2</sup> In these—in the waters of the sky—the rolling of thunder is a mark of the ingress of the light of the sky that is it is the pealing of thunder which warrants the inference The excessive

<sup>1</sup> दिव्येन तेजसा प्रतिबन्धादाप्या परमाणवौद्मगुणकारभमाणौद्मगुणेषु द्रवत्व ना रभन्ते तदा द्रवत्वगुणैर्यथैवैद्मगुणैर्कादिप्रक्रमेण द्रवत्वगुणैर्हिमकरकादय आरभ्यन्ते तेन तेषां काठिन्यमुपलभ्यते न चेत् हिमकरकादीनामाप्यस्य किं प्रमाणमत उक्त विलयनञ्च तेज सयोगादिति तेज सयोगेन विलयता हिमकरकारम्भकपरमाणूनां क्रिया क्रियातो विभागस्ततश्चात्मरूपयोगनाशपरम्पराया हिमकरकादिमहावर्षविनाशस्तत्र द्रवत्वमिति चन्द्रकलेज्ज सयोगादिलभात् तस्य परमाणून् द्रवगुणेषु द्रवत्वमारभन्ते ततो द्रवत्वव्रता हिमकराकादिना विलयन तत्र च विलयतेजोनुपवेशो निमित्तम् ॥

<sup>2</sup> तत्र दिव्यासु अस्मि दिव्यानां तेजसामनुपवेशे विस्फूर्जयुर्नि घञनिर्घाष एव लिङ्गमित्यर्थ आत्यन्तिकप्रद्युतप्रकाशस्तावत्प्रत्यक्ष एव तदनुपपन्नं स्फूर्जंषु सौमि प्रत्यक्ष एव तेनानुमीयते यस्मान्नेपात करका प्रादुर्भवन्ति तत्र दिव्यन्तजो विद्युद्रूप मनुपविष्ट तदुपपत्त्येन करकारम्भकालामप्य द्रवत्वप्रतिबन्ध इति ॥

brilliance of lightning is perceptible, and after that follows the thunder which also is perceptible. It is therefore inferred that lightning the light of the sky, has entered into the cloud from which the hailstones appear. In consequence of this is the prevention of fluidity in the water originative of hail. U

वैदिकञ्च ॥ १० ॥

Aph. 10 There is also Vedic [authority establishing this]

अथा सयोगाद्विभागाच्च स्तनयिभ्योः ॥ ११ ॥

Aph. 11 [The rolling of thunder results] from conjunction with water and disjunction from a cloud

It may be asked how thunder is produced, for no impact nor any kind of disjunction causative of sound is observed. The answer is here given. Thunder results from conjunction with water, that is from its being struck by wind, and from disjunction from a cloud. V

पृथिवीकर्मणा तेजःकर्म वायुकर्म च व्याख्यातम् ॥ १२ ॥

Aph. 12 The action of light and the action of air, are explained by the action of earth

Conjunction with soul destined has been pronounced the cause of earthquakes. In like manner in the case of the action which is produced in light which causes a sudden conflagration, and in wind which causes a sudden agitation of trees &c., the non coinherent cause is conjunction with soul influenced by destiny, air and fire are the coinherent causes, and destiny is the efficient cause. U

ननु शब्दकारणस्याभिधातस्य विभागविशेषस्य ध्वानुभवात् विस्फूर्ज्यु कथं सुत्यद्यते इत्यत आह अथा जलानां सयोगात् अथाद्वायुना अभिधातात् स्तनयिभ्योऽप्याच्च विभागात् विस्फूर्ज्युर्भवतीत्यर्थः ॥

भूकम्प प्रत्यदृष्टयदात्मसयोग कारणमुक्तम् तत्रेयाकस्मिन्दिग्दादृष्टेतास्तेजस आकस्मिकदृष्टादितोभतेताश्च प्रभञ्जनस्य कम्प यत् सजायते तत्राप्यदृष्टयदात्मसयोगा समवायिकारणम् वायुतज्ज्ञो समवायिकारणम् अदृष्टं निमित्तकारणमित्यर्थः ॥

आग्नेर्ध्वज्यलनं वायोस्तिर्यकरूपजनमग्नौना मनसश्चाद्यकर्मादृष्ट-  
कारितम् ॥ १३ ॥

Aph 13 The upward flaming of fire, the sideward blowing of wind, and the first action of atoms and of the internal organ, are caused by destiny

\* The word first means existing in the earliest time of creation There being no impulse, impact &c, at that time, it is conjunction with soul influenced by destiny that is in the case the non-coherent cause The word first applies also to blazing upwards and blowing sideways It is proper to hold that velocity is the cause of other actions of blazing and blowing, for there being a visible cause, there is no occasion for an unseen cause (or destiny as a cause.) U.

हस्तकर्मणा मनसः कर्म व्याख्यातम् ॥ १४ ॥

Aph 14 The action of the internal organ is explained by the action of the hand

\* As the action of the hand in the throwing upwards of a pestle &c., has for its non-coherent cause conjunction with soul possessing will, in like manner the action of the mind which has for its purpose contact with the organ percipient of the desired object, also has for its non-coherent cause conjunction with soul exerting volition Although the internal sensory as an organ is not an immediate object of volition it is to be considered that action is produced in the internal sensory by volition acting upon the channel which conveys the internal organ It must be admitted

† आद्यमिति सर्गाद्यखलीनमित्यर्थं तदानीदनाभिधातादीनामभावात् अदृष्ट यदात्मसंयोग एव तदासमवायिकारणम् आद्यमूर्ध्वज्यलन आद्य तिर्यक् पवनमिति इतरेषां ज्यलनपवनकर्मणा यगासमवायिकारणकत्वमेव मन्तुमुचितं दृष्टे कारणे सत्यं दृष्टरूपनानुपपत्त्यात् ॥

\* सुषोतेत्येवमादेः यथा प्रपञ्चदात्मसंयोगासमवायिकारणकं हस्तकर्म तथा श्चिन्मत्तविषयग्राहिणीन्द्रिये रुचिरुपायं यन्मनसः कर्म तदपि प्रपञ्चदात्मसंयोगासमवायिकारणकमेव यद्यपीन्द्रियमनो न साक्षात् प्रपञ्चविषयस्तथापि मनोवहनादीनामवरेण प्रपञ्चेन मनसि कर्मात्यन्तिदृष्ट्या नाद्यास्तुत्यगिन्द्रियशब्दात्त्वमद्भोक्तृत्वम अन्यथा यावद्वहनादीनामवरेण प्रपञ्चेनाशितपीताद्यभ्यय हरणमपि न सम्भवेत् ॥

that this channel is perceptible to the sense of touch, else the transmission of what is eaten and drunk, by means of volition acting upon the channel of the breath would be impossible V

आत्मेन्द्रियमनोऽर्थसचिरुपात् सुखदुःखम् ॥ १५ ॥

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<sup>2</sup> It might be objected that if the internal sensory be of a mobile nature it must be impossible to restrain it and consequently a system of meditation must be useless emancipation

<sup>1</sup> सुखदुःखे इत्युपलक्षणं ज्ञानप्रवृत्त्यापि द्रष्टव्यं मनसो विभक्त्यैव पृथगेत्यत्र निराकृतं अणुत्वञ्च साधितम् युगपत् ज्ञानानुपपत्तिञ्च मनसो लिङ्गमित्युक्तं तत्र तत्तदिन्द्रियप्रदेशेन मनः संयोगमन्तरेण सुखदुःखे न त्यातामेव यदि मनसि कर्म न भवेत् न भवेत्तत् पादो मे सुखं शिरसि मे यदनत्याद्याकारो शुभवदित्यर्थः यद्यापि मनः सचिरुपात् सचिरात्प्राप्तमनसि सुखदुःखे तावन्मयगतिरिति स्फुटस्याहुः ॥

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<sup>1</sup> अपसर्पणं मरणावस्थाया देहान्मनस उत्क्रमणम् उपसर्पणं देहान्तरोत्पत्तौ तत्र मनस प्रवेश अशितपीतयोरञ्जलयो संयोगो कार्यान्तराणामिन्द्रियप्राणानां देहेन सह संयोगाच्च यस्मात् कर्मणो भवन्ति इति पूरणीयम् इति एतानि कर्माणि अदृष्ट कारितानि अदृष्टवदात्मसंयोगासमवायिकारणकारिणि ॥

body at the time of death, ingress the entrance of the internal organ into another body when it is produced, conjunctions with food and water eaten and drunk, and conjunctions of other effects, with the body that is of the sensual organs and vital airs, the actions from which these conjunctions arise for these words are to be supplied—these actions are caused by destiny, that is, have for their non-coherent cause conjunction with soul destined V

तदभावे सयोगाभावे ऽप्रादुर्भासश्च मोक्षः ॥ १८ ॥

Aph. 18 Where there is non existence of this (that is of destiny) there is non-existence of conjunction, and non existence of manifestation emancipation .

\* Where there is non existence of this that is of destiny where there is destruction of other than fructescent results of actions by presentation of soul and of fructescent results by fruition there is non-existence of conjunction a severance from connection with the stream or series of bodies After this there is non manifestation that is to say non production of pain and from the absence of the body and of destiny as causes at that time emancipation or liberation is possible. Emancipation therefore is not chimerical like the horns of a hare V

Darkness.

द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादभावस्तमः ॥ १९ ॥

Aph 19 Darkness is a non entity being dissimilar to the production of substance quality and action

\* It may be objected The action of a substance is observed also in darkness there being such cognitions as The shadow moves.

† तदभावे तस्मादृष्टस्याभावे सति प्रारब्धेतरादृष्टानात्मसाक्षात्कारेण प्रारब्धा नाज्ज भोगेन चये सतीति यावत् सयोगाभावे वेदप्रवादसम्यग्ज्ञस्य पिच्छेदस्तनारश्च अप्रादुर्भास अथाद्यु खस्यानुत्पत्तिर्देहकपस्यादृष्टकपस्य च कारणस्य विरहादिति तद्वन्ते. अथ माच अयमर्थः सम्भवतीति नापद्यस्य अश्रियाणसमानतीति भावः ॥

\* ननु तमसापि द्रव्यस्य कर्म दृश्यते चनति ह्यर्थति प्रत्ययात् तत्र न प्रपञ्चे न वा नेदनाभिघातो न वा गुह्यदृष्ट्येनवामस्कारस्तथा च निमित्तान्तरं यत्कस्य तस्य

In such cases there is no volition no impulse or impact, and no gravity or fluidity, another efficient cause must therefore be posited, but this does not appear. The reply is here supplied. By this also is confirmed the observation that there are only nine substances. The production of substances is dependent only on tangible substances and no touch is observed in darkness. Nor is there in darkness a touch but inappreciable touch, for where colour is appreciable touch must also needs be appreciable. If it be objected that this is the rule with regard to earth but darkness is a tenth substance, we reply that this is not the case for no other substance is a substratum of blue colour, and gravity is inseparable from blue colour, as also are taste and smell. If it be urged that as ether has sound only as its differencing attribute and darkness may in like manner have blue colour for its peculiar property we reply that it is not so for there is a contradiction to visibility, for were darkness merely something possessing blue colour, or blue colour it would not be perceived by the eye without an accompanying perception of external light. U

तेजसो द्रव्यान्तरेणावर्णाच्च ॥ २० ॥

Aph 20 And because of the obscuration of light by another substance

<sup>1</sup> It may be asked What then occasions the notion of motion

नानुभूयमानमित्यत आह । एतेन नयैवद्रव्याणीत्युपधारणमप्युपपादितं द्रव्यनिवृत्तिस्तत्वात् स्पर्शवद्द्रव्याधीना न च तमसि स्पर्शोऽनुभूयते न चानुभूतश्च स्पर्शः रूपोऽभये स्पर्शोऽभयस्याद्यप्यकृत्यात् एषिष्याम्य निषमः मतस्तु दशमं द्रव्यमिति च च द्रव्यान्तरस्य नीलरूपानधिकरणत्वात् नीलरूपस्य च गुह्यनान्तरीयकत्वात् रसगन्धनान्तरीयकत्वात् यथाकाशं शब्दमात्रविशेषगुणं तथा तमोर्गपि नीलरूपमात्रविशेषगुणं स्यादिति चेन्न चालुपत्यतिरोधात् यदि हि नीलरूपजीवो रूपमेव वा तमः स्यात् द्वाह्यनाकप्रदमन्तरेण चक्षुषा न दृश्येत ॥

<sup>1</sup> तर्हि गतिप्रतीतिं किंचिदन्वयेत्यत आह गच्छता द्रव्यान्तरेणाश्रिते तेजसि पूर्वं देशानुपलम्भादपिमदेष्टे चोपलम्भात्तेजोभाषण्य गच्छद्द्रव्यसाधर्म्याद् गतिस्त्वमेव ननु वा स्तरी तत्र गतिरित्यर्हं अन्यप्रत्यतिरेकाभ्यां तथा प्रतीते उद्भूतरूपवद्वाच्येन सहर्गभावस्तमः ॥

of darkness? The reply is therefore furnished. Light being obscured by another substance in motion and non existence of light not being observed in the east and being observed in the west and thus resembling a moving substance an erroneous conception of motion results but there is no real motion in the case for this appears from an inclusive and exclusive argument. Darkness is absolute non existence of all light in that which possesses appreciable colour. U

**दिक्कालाकाशञ्च क्रियावद्वैधर्म्यान्निष्क्रियाणि ॥ २१ ॥**

Aph 21 Space time and ether, are also inactive being dissimilar to that which possesses action

\* The collateral section comprising two aphorisms on darkness being completed the section treating of voidness of action is stated. The word also implies the addition of soul. The dissimilarity from that which possesses action is the illumination of space &c for action resides only in the concrete. U

**एतेन कर्मणि गुणाश्च व्याख्याता ॥ २२ ॥**

Aph 22 By this are explained actions and qualities

\* The inactivity of qualities and actions is stated. By this means by dissimilarity from that which possesses action. Illumination the dissimilarity from that which possesses action belongs also to qualities and actions and they also are explained to be inactive. U

**निष्क्रियाणां समवायः कर्मभ्यो निषिद्धः ॥ २३ ॥**

Aph 23 The co-inherence of things inactive is excluded from actions

\* एव द्विसूत्रक प्रासङ्गिक तम प्रकरण समाप्य कर्मगुणताप्रकरणमाह चकारा तात्मसंज्ञे क्रियायता वैधर्म्य दिगादीनामसूतन्त्य मूल्यनुविधानात् क्रियाया ॥

\* गुणकर्मणोर्निष्क्रियत्वमाह । एतेनेति क्रियावद्वैधर्म्येनेत्यर्थं क्रियावद्वैधर्म्यम सूतन्त्य गुणकर्मणोरपीतिते अपि निष्क्रियत्वेन व्याख्या इत्यर्थः ॥

' It might be objected If qualities and actions are inactive how can there be any connection between them and substance ? connection by conjunction would be possible but that depends on action only Hence it is stated that co-inherence is the only connection of qualities and actions which are inactive and that this is excluded from actions Of this connection there is not even the production much less dependency upon action U .

कारण त्वसमवायिनो गुणा ॥ २४ ॥

Aph 24 But qualities as a cause are non coherent

' It might be objected If qualities as being immaterial are not a co-inherent cause of actions how are qualities and actions produced by qualities ? For causation in the form of being something over and above a co-inherent cause is not possible The reply to this is therefore furnished Qualities are a non coherent cause not a co-inherent cause also that they should be the sites of actions Non coherent causality sometimes results from co-inherence in the same object with the effect as that of conjunction with soul in the particular attributes of sounds or of sound in conjunction and disjunction in sound, in other cases it results from co-inherence in the same object with the cause as that of the colours &c of the parts of a water pot &c in the colour &c of a water pot &c U

गुणैर्दिग्याख्याता ॥ २५ ॥

Aph 25 By qualities space is explained

' ननु गुणकर्मणो यदि निष्क्रिये तदा ताभ्या दृश्यस्य कथं सम्बन्धं सयोगसम्बन्धं सम्भाव्येत स च कर्माधीन एवेत्यत आह निष्क्रियाणां गुणकर्मणां समवाय एव सम्बन्धः स च कर्माभ्यो निषिद्धः तस्य सम्बन्धस्य उत्पत्तिरयं नास्ति दूरे तु कर्माधीन इत्यर्थः ॥

' अतु शब्दरूपरसस्पर्शगुण कर्मसमवायिकारणं भवति तदा गुणैर्गुणा कर्माणि च कथमुत्पद्यन्ते न हि समवायिकारणातिरिक्तत्वरूपेणापि कारणता सम्भवतीत्यत आह गुणा असमवायिकारणं न तु समवायिकारणमपि येन कर्माधाराभ्युत्पत्तिरिति सा चासमवायिकारणता कथंचित् कार्यकारणसमवायात् यथात्ममनसयोग्यात्मविज्ञेयगुणेषु सयोगविभागशब्दा न शब्दे दैवचित् कारणकारणसमवायात् यथा कपालादिरूपादीनां घटादिरूपादिषु ॥

<sup>1</sup> An objection might be raised In virtue of such cognitions as Action is produced Here Action is produced now, time and space also are co inherent causes of action Else how could they be its site? It is therefore stated that as the qualities gravity &c, being unlimited are not co inherent causes of action so it follows also from its illimitation that space is not a co inherent cause of action That to be a site does not imply co inherence is proved by such instances as those of cotton in a bowl curdled milk in a bowl, the roaring of a lion in a forest U

कारणेन कालः ॥ २६ ॥

Aph 26 By cause time [is explained]

<sup>2</sup> The words Is explained to be inactive are to be supplied according to an altered construction By the words by cause existence is indicated Time then as an efficient cause is merely the site of action but not co inherent with action, U

## SIXTH BOOK FIRST DAILY LESSON

बुद्धिपूर्वा वाच्यकृतिर्वेदे ॥ १ ॥

Aph 1 There is in the Veda a composition of sentences consequent upon design

<sup>1</sup> ननु इह कर्मोत्पद्यते इदानीं कर्मोत्पद्यते इत्यादि प्रतीतियनात्<sup>2</sup> दिक्कालाद्यपि कर्मसमवायिकारण एव कथमन्यथा तत्र तयोराधारतैत्यत आह । यथा गुक्त्या दधौ गुणा न कर्मसमवायिकारणममूर्तत्वात् तथा दिगपि न कर्मसमवायिकारणममूर्तत्वादेत्यर्थ आधारता तु समवायितामन्तराद्यापि कुण्डे यदराशि कुण्डे दधि घने सिद्धनादहत्यादियदुपपद्यते इति भावः ॥

<sup>2</sup> उक्तनेवाभिप्रायेणाह निश्चित्यत्वेन व्याख्यात इति परिग्रहस्यानुग्रहः कारणनेति भावप्रधानो निर्देशः तत्र निमित्तकारणत्वेनाधारमात्र कर्मणः काला न तु समवायित्वं ॥

1 The object matter of the sixth bool is the investigation of merit and demerit the primary causes of transmigration Merit and demerit may be conceived as existing in virtue of such precepts and prohibitions as Let him that desires paradise offer sacrifices, Let him not eat kalandra, assuming the authoritativeness of such injunctions and prohibitions Such authoritativeness is established by the prior existence of the distinguishing attribute in the speaker of accurate knowledge of the meaning of the words Absolute authoritativeness being denied the author proceeds in the first place to prove the quality determinant of the Veda Composition of sentences framing of propositions is consequent upon intention, preceded by the speakers accurate knowledge of the meaning of the sentences, because it is a composition of sentences, like the composition by ourselves and others of such sentences as There are five fruits on the rivers bank In the Veda means in the aggregate of sentences Of this the composition of the aggregated sentences is the subject, and there is no unduly assumed causality in the priority of the intention of ourselves and others For in such instances as Let him that desires paradise offer sacrifices the means of attaining the desired object or the fact of its being an effect are not objects of the intellect of ourselves or of our fellow creatures Therefore there is established in the case of the Veda the prior existence of an absolute author and the definition of the Veda is words of authority not derived from knowledge of the meaning of propositions composed of words, accompanied

1 सप्तारमूलकारणयोर्धर्माधर्मयोः परीक्षा दष्टाध्यायार्थं धर्माधर्मौ च स्वर्गकामौ च यजेत न च कलञ्ज भक्षयेत् इत्यादिविधिनिषेधकल्पनीयो विधिनिषेधवाक्ययोः प्रामाण्ये सति स्यात् तत्प्रामाण्यञ्च यत्कुर्यादर्थवाक्यार्थज्ञानलक्षणगुणपूर्वकत्वादुपपद्यते स्यत् प्रामाण्यस्य निषेधादतः प्रथमं यदप्रामाण्यप्रयोजकगुणसामुपक्रमते वाक्यरुतिर्याव्यवचना सा युः उपपद्यते यत्कुर्यादर्थवाक्यार्थज्ञानपूर्व्या वाक्यरचना स्यात् नदीतीरे पञ्च फलानि मन्तीत्यस्मदादिवाक्यरचनायत येद इति वाक्यसमुदाय इत्यर्थे तत्र समुदायिना वाक्यनारुति पक्षः न चास्मदादिबुद्धिपूर्व्यस्त्वेनान्यथा सिद्धिः स्वर्गकामो यजेत इत्यादादिदृष्टाधनतायाः कार्यतायाः अस्मदादिबुद्धिगोचरत्वात् तेन स्यत्तन्बुद्धिपूर्व्यत्वं यदे निश्चयितीति चेदत्यञ्च शब्दतदुपजीविप्रमाणातिरिक्तप्रमाणजन्यस्वमित्यविषयार्थकत्वे सति शब्दजन्यवाक्यार्थज्ञानाजन्यप्रमाणशब्दत्वम् ॥

with the nature of that which is not an object of certain knowledge derived from evidence other than of words and of the evidence upon them dependent U

**ब्राह्मणे सज्ञाकर्म सिद्धिलिङ्गम् ॥ २ ॥**

Aph 2 The formation of names in the Brāhmana is an evidence of design

\* It is stated in another manner that the words of the Veda had intelligence as their antecedent The Brāhmana here denotes a portion of the Veda The formation there of terms, or making of names points to the intention of the derivatist just as the making in ordinary language of such names as Long-car Long-nose Long neck U

**बुद्धिपूर्वा ददाति ॥ ३ ॥**

Aph 3 The words He gives have intelligence as their antecedent

\* The injunction to make gifts in such precepts as He that desires paradise should give a cow, is derived from the knowledge of the causal efficiency of such gifts The particular employment of the root in the form He gives, implies giving, the sense of the root U

**तथा प्रतिग्रहः ॥ ४ ॥**

Aph 4 Likewise reception

\* The sacred texts enjoining reception also imply an intelli-

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\* प्रक्रान्तरेण चेद्व्याख्याना बुद्धिपूर्वकृत्यमाह । ब्राह्मणमिह चैतन्नामस्तत्र यत् सज्ञाकर्मनामकरणं तत् ध्युत्पादकस्य बुद्धिमाक्षिपति तथा लामे सम्यक्पूर्वादीर्घनामन स्वर्गीयादिनामकरणम् ॥

\* स्वर्गकामो मा दद्यात् इत्यादौ यद्व्यानप्रतिपादनं तद्व्यानेष्टसाधनताज्ञानजन्यं ददातीतीरोत धातुनिरुद्धेण धात्वर्थे दानमुपलक्ष्यते ॥

\* प्रमाणात्तरमाह । प्रतिग्रहप्रतिपादिका अपि श्रुतयो बुद्धिपूर्विका प्रतिग्रहपदस्य विषया श्रुतिमुपलक्ष्यति तेन भूम्यादिप्रतिग्रहप्रतिपादिन्य श्रुतयः प्रतिग्रहेषु श्रेयसाधनतत्परा कृष्यासारक्ष्मादिर्प्रतिग्रहप्रतिपादिका श्रुतयः प्रतिग्रहीतुरनिष्टसाधनता बोधिका न वद्वानिष्टसाधनते श्रव्याचीनपुरुषद्विजगोचरा भवितुमर्हते ॥



gent antecedent The word reception implies a sacred text of which it is the subject Sacred texts enjoining acceptance of lauds &c indicate its efficacy to the welfare of the receiver Sacred texts setting forth the reception of the skin of the black antelope &c, imply efficacy to that which is undesired by the recipient The efficacy to the desired and the undesired cannot be *merely objects* in the minds of modern persons U

आत्मान्तरगुणानामात्मान्तरे ऽकारणत्वात् ॥ ५ ॥

Aph 5 Because the attributes of one soul are not a cause with regard to another soul

\* Because the attributes of one soul its merits and demerits such as sacrifices injuries &c. are not a cause of the attributes of pleasure and pain in another soul pleasure and pain are produced by such merit and demerit only as exist in each several soul not by merit and demerit inhering in different subjects Otherwise *ननु* \* much as one by whom a sacrifice was not offered nor a wrong done would receive its recompense there would result a loss of what was done and requital for what was not done U

तदुष्टभोजने न विद्यते ॥ ६ ॥

Aph 6 That does not exist in the case of the eating of the wicked

\* That denotes the fruit of a benevolent action When evil Brahmins unworthy recipients are fed at the obsequial rites no fruit accrues from this to the ancestor or the meaning is simply that the result of the obsequial rites does not accrue to the ancestor U

१ आत्मान्तरगुणानां धार्मिहंसादिपुण्यपापानां आत्मान्तरे यो सुखदुःखात्मिका गुणो तयोत्कारणत्वात् एवञ्च प्रत्यात्मनिष्ठानामेव धर्माधर्माभ्यां सुखदुःखेन व्यधिकरणाभ्यामन्यथा येन धार्मिहंसादिकं न कृतं तस्य तत्फलं स्यादिति कृतद्वानिरकृताभ्यामन्यथा प्रसज्येत ॥

\* तदित्याग्रीर्दानफलं परामर्शति दुष्टप्राप्तये पात्रानधिकारिणो यत्र यादौ भोज्यन्ते तत्रापि पितरि तत्फलं न विद्यते न भयतात्पर्यं यादृक्फलमेव या न भयति पितरीत्यर्थः ॥

दुष्ट दिसायाम ॥ ७ ॥

Aph 7 The evil has reference to wrong

<sup>1</sup> Has reference to wrong implies prohibited actions in general It should therefore be understood that a man occupied in forbidden action is the wicked U

तस्य समभिव्याहारात् दोषः ॥ ८ ॥

Aph 8 Demerit results from association with him

<sup>2</sup> It is stated that not only is there absence of fruit in the partaking of an unworthy Brahman invited to the obsequial rite but also sin accrues Demerit or guilt results from association characterised as eating in the same row sleeping reading and the like together with him i e with a Brahman occupied in illicit action U

तददुष्टे न विद्यते ॥ ९ ॥

Aph 9 This does not exist in the case of one not unworthy

<sup>3</sup> This guilt does not exist that is, does not accrue in the case of a Brahman not unworthy i e one who acts according to sacred precepts invited to partake in the obsequial rite U

पुनर्विशिष्टे प्रवृत्ति ॥ १० ॥

Aph 10 Again the procedure should be in relation to that which is excellent

<sup>1</sup> दिसायामिति निषिद्धकर्ममात्रोपनयनम् तेन निषिद्धे कर्मणि प्रवृत्ति विज्ञानी यादित्यर्थः ॥

<sup>2</sup> न केवलं दुष्टब्राह्मणस्य याज्ञे निमन्त्रितस्य भोजनेन फलाभाय किन्तु पापमपि भवतीत्याह तस्य निषिद्ध कर्मणि प्रवृत्तस्य ब्राह्मणस्य समभिव्याहारात् श्रुतपङ्क्तिभोजन सद्व्ययनसहाध्ययनादिनवृत्त्यात् दोष पापमित्यर्थः ॥

<sup>3</sup> तत् पापमुदुष्ट यथाशास्त्र व्यवहारमात्रे ब्राह्मणे याज्ञे भोजते न विद्यते न भवतीत्यर्थः ॥

<sup>1</sup> If excellent persons, those who regulate their conduct according to sacred precepts, are procured at obsequial rites or in receiving gifts, a man should avoid those who are censurable though they may have been invited. The text A man should not reject those who are invited, refers to worthy recipients. But a man should gratify blameable persons, when invited, by giving money, &c. U.

समे हीने वा प्रवृत्तिः ॥ ११ ॥

Aph 11 Again the procedure should be in relation to an equal or an inferior

<sup>2</sup> Where persons more excellent than oneself are not procured at obsequial rites, it is explained that the procedure in obsequial rites, alms &c., should be in relation to an equal, one like oneself, or an inferior, one less in point of merit &c., than oneself. Persons prohibited are by all means to be avoided, but not the unblemished whether they be equals or inferiors. U

एतेन हीनसमविशिष्टधार्मिकेभ्यः परस्वादान व्याख्यातम् ॥ १२ ॥

Aph 12 By this is explained reception of property from another, from inferior, equal, and superior, virtuous persons

<sup>3</sup> Merit, a serial increase of merit results in the acquisition of land &c, whether from an inferior, or an equal or one more excel-

<sup>1</sup> चास्ते प्रतिपद्ये वा विगिष्टा यथाशास्त्रमनुवर्तमाना यदि सभ्यन्ते तदा निमन्त्रितानपि निन्द्यान् परित्यज्य तानेव भोजयेत् न निमन्त्रितान् प्रत्यावधीत इति तु सत्यात्रपरम निन्द्यास्तु निमन्त्रितान् दण्डिणदानादिना सन्तोषयेत् ॥

<sup>2</sup> समे स्यसदृशे हीने स्यापेक्षया गुणादिना न्यूनं ब्रुव्यते यात्रे चास्त्रदानादौ प्रवृत्ति-  
स्तेषामेवाग्राहनात् पितरि सुखमित्यर्थं निषिद्धानां पर त्यागो न त्यादुष्टानां समही-  
नानामपीति भावः ॥

<sup>3</sup> यद्येतरं धर्मात्वर्यं हीनादपि भूम्यादिवर्तयते समादपि स्यापेक्षया विगिष्टा-  
इति धर्मिकत्वात् धर्म इत्यर्थं परस्वादान परस्मात् स्यस्य धनस्वादानं प्रतिषेधः कृत्ति-  
वास्तु परस्वादानं चार्थादिना परस्वपदणं व्याख्यातं तथा च श्रुतिः दृढात् सप्तमे  
द्विग्याहर्षमे वृत्रिणात्यञ्चदशे ब्राह्मणात् प्राणसशये इति क्षुधापीडितमात्मानं कुटुम्बं  
रक्षितुं सप्तदिनान्याहारमप्राप्य वृद्धभक्ष्यापहारः कार्यः स्य दशदिनान्याहारमप्राप्य ये  
त्रयात् पञ्चदशदिनान्याहारमप्राप्य वृत्रिणात् प्राणसशये ब्राह्मणात् भक्ष्यापहरणं न  
दोषापेक्ष्यात् ॥

ent than oneself, being virtuous. Acquisition is the reception of property or wealth from another. According to the author of the *Ypiti* by the reception of property from another the taking of property by theft &c, is explained. In conformity with this is the text From a *Sudra* on the seventh day from a *Vaiśya* on the tenth, from a *Kshatriya* on the fifteenth, from a *Bráhmaṇ* in case of danger to life. To save himself or his family when starving a man may steal the food of a *Sudra*, when he has been without food for seven days, when he has been without food for ten days that of a *Vaiśya*, when he has been fifteen days without food, that of a *Kshatriya*. When his life is in danger, stealing food from a *Bráhmaṇ* tends not to demerit. U

तथा विरुद्धाना त्याग ॥ १३ ॥

Aph 13 Likewise the making away with those who are contrary

<sup>1</sup> Not only is the taking of others' property, when in danger to life not forbidden but in such circumstances those who do not give anything to take away should even be put to death. And by all this there is no loss of merit or manifestation of demerit. In such a case those who are contrary, those who act in the contrary manner are to be put to death. Therefore it has been said. Let a man save himself when in despair by whatsoever deed fair or foul when he is able let him practise righteousness. U

हीने परे त्याग ॥ १४ ॥

Aph 14 Making away with another has reference to an inferior

<sup>2</sup> If another who does not give anything to take away is inferior or to oneself be the *Sudra* &c, may be put to death. U

<sup>1</sup> न केवलं प्राणसंशये परस्वादान न निषिद्धं किन्तु तस्या दशायामपहर्तुं ये न प्रयच्छन्ति तथा यथोपि कार्यं न तावता धर्मद्वानिरधर्मप्रादुर्भावां यत्वाह तस्यो दशाया विरुद्धाना विपरीतमाचरता त्यागी यथ कार्य इत्यर्थं तदुक्तम् कर्मणा येन केनापि यदुना दास्यन् या उद्धरेद्धानमात्मन समर्थो धर्ममाचरत इति ॥

<sup>2</sup> यदि स्वस्माद्धीनं परे भवति योऽपहर्तुं न ददाति तस्य शूद्रादेस्त्यागो यथ

समे आत्मत्यागः परत्यगो वा ॥ १५ ॥

Aph 15 In the case of an equal suicide or the destruction of the other

<sup>1</sup> If the opposite party be one's equal—but only if he be a Brahman—in such a case suicide—the destruction of oneself by fasting &c —is to be committed. If there appear no means of preserving one-self or one's family and the opposite party be an equal he is to be made away with or destroyed. U

विशिष्टे आत्मत्याग इति ॥ १६ ॥

Aph 16 In the case of a superior suicide [is to be committed.]

<sup>2</sup> In the case of an opposite party superior to oneself distinguished by study of the Veda &c suicide alone is lawful though there be danger to life a man may destroy only his own death but must not slay a Brahman. U

## SECOND DAILY LESSON

दृष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाय ॥ १ ॥

Aph 1 Of action of which the motives are seen and unseen a motive where there is none seen tends to exaltation

<sup>3</sup> Actions where the motives are seen are agriculture mer

<sup>1</sup> यदि स्वमदृष्टे ब्राह्मण इव विरोधी भवति तदात्मन एवापद्रासादिना त्यागो यथादृष्टं कर्तव्यः यदि स्वस्य कुटुम्बस्य वा रक्षाप्रकारा न दृश्यते विरोधी च समा भवति तदा तस्यैव त्यागो यथ इत्यर्थः ॥

<sup>2</sup> स्यापेक्षया विशिष्टे वेदाध्ययनादिना उत्कृष्टे विरोधिनि आत्मन इव त्यागो विशेषः प्राणमशये मत्पण्यात्मानमजाभिप्रेयात न तु ब्राह्मण इत्यादित्यर्थः ॥

<sup>3</sup> दृष्टप्रयोजनानि कर्मप्राप्तिकराज्यसंयत्नीनि अदृष्टप्रयोजनानि वागदानग्रहणं चर्यादीनि इत्यादि कर्मणा मध्ये यत्र दृष्ट प्रयोजनं नास्ति तत्र तत्रादृष्ट प्रयोजनं कल्प्यते नोपमं तत्त्वाभ्युदयाय तत्प्रज्ञानाय यदा अभ्युदयायति चतुर्थी प्रथमाय तत्र कर्माभ्युदय इत्यर्थः अदृष्ट कर्ममपूर्यमाणं तद् यदि योगज्ञ तदाभ्युदय आत्मसाक्षात्कारं यदि वागदानादिकं तदाभ्युदय इति तत्रापि यदा योगि पचतोत्यादिक्रिया सदाकृतिका य

chandise service of the king, &c Actions where the motives are unseen are sacrifice, charity, chastity, &c Among these actions where a visible motive is not observed, an invisible motive is to be supposed, and such a motive conduces to exaltation, or knowledge of the truth Or the dative case to exaltation may be employed in the sense of the nominative in which case the sense will be that exaltation is the result. An unseen result is a remote consequence If this be produced by asceticism, the exaltation is presentation of soul, if by sacrifice, almsgiving &c, the exaltation is paradise In this instance such actions as sacrificing, giving alms, continence &c, do not immediately bear fruit, as such actions as milking, cooking &c, have immediate results, and such actions as sowing ploughing &c after a while bear fruit, for there is no such proximate result observed Nor is gun &c, through being known as virtuous, the result For those who practise secret continence &c, do not design such results The result therefore is the remotely future paradise &c and this does not immediately succeed the action which rapidly ceases to exist. It results therefore that there is in the interim a common site of the action and the fruit, viz requitative efficacy U

अभिषेचनेपवासव्रतस्वर्च्यगुरुकुलवासयानप्रस्ययज्ञदानमोक्षणिदि-  
नतत्रमन्त्रकालनियमाश्चादृष्टाय ॥ २ ॥

Aph 2 Inaugurations fasting, continence, residence in the family of a spiritual guide, life in the forest, sacrifice, almsgiving, oblation, the cardinal points constellations, sacred texts, seasons, and religious observances, conduce to invisible result

पति कर्षतीत्यादिक्रिया च विलम्बभाषिकना तथा जयति ददाति ब्रह्मचर्यं चरतीत्यादिक्रिया ताः सत्य फलिका न भवति तादृशस्य फलस्यानुपलब्धे न च धार्मिकतया ज्ञानान्नाभादिकमेव फलम प्रच्छेद ब्रह्मचर्यादि चरता तत्फलानुद्धेशात् समाधिभाषिक्रियाया न सात्वादित्यान्तरालिक क्रियाफलयो समानाधिपराणस पृथ्ये पृथ्यमस्यति ॥

1 Of these some of the actions of which the result is unseen, are pointed out. These actions conduce to that is produce, unseen results. Among these inauguration is the sprinkling of kings, fasting the abstinence of the Sūra rite, continence abstinence from sexual intercourse, residence in the house of a spiritual guide that of religious students for the purpose of studying the Veda, living in the forest the actions of those who set out at the close of life for the forest, sacrifice the Raja sūya &c, almsgiving at the beginning of the month Ashādhā oblation of rice cattle &c, the cardinal points orientation of moats &c, constellations the obsequial rites of the tenth lunar asterism Maghā &c. sacred texts, the holy monosyllable Om the Gayatrī &c., seasons the Chaturmasya rites &c., religious observances purifications contentment, penance study, and meditation on the Duty. By the word and, are to be understood also those not here enumerated but which are prescribed by revelation and tradition. V

### चातुराश्रम्यमुपधा अनुपधाश्च ॥ ३ ॥

Aph 3 The duty of the four periods of religious life [has been declared] Fidelity and infidelity [are causes of merit and demerit]

1 The duty of the four periods of religious life is the conduct prescribed in the four stages viz those of the religious student, householder hermit and mendicant. This has been already declared —such are the words to be applied. Infidelities are defects

1 तत्रादृष्टकर्मकानि कानिचित्कर्मणि प्रदर्शयति एतानि कर्मणि अदृष्टाय अदृष्टजनकानि तत्र अभिप्रेक्ष्यमभिप्रेक्षा राज्ञाम् उपवास शिवरात्र्युपवाहादि ब्रह्मचर्यं मष्टविधमैशुनाद्विपञ्जनं गुरुकुलवासो ब्रह्मचारिणा वेदाध्ययनाद्यर्थं ध्यानप्रसूय वयं श्रेये धनप्रस्थितानां पुटपाकादिकर्म यज्ञो राजसूयादि दानमाषाढ्यादेो ब्राह्मणं ब्रीहि पशवादीनां दिकप्राङ्मुखभोजनादि नक्षत्र मघाश्राद्धादिमन्त्रं प्रणयगायत्र्यादिजप काल चातुमास्यव्रतादि नियमा शौचसन्तापतप स्वाध्यायैश्वर्यप्रणिधानानि चकारादनुक्तानि शैतस्मान्नान्यपि ॥

2 ब्रह्मचारिण्यदिदानप्रस्थमिहुरुपेयु चतुर्षु आश्रमेषु विहितं यत्कर्म तत् चातुराश्रम्य पूर्वमुक्तमिति शेष उपधा भाष्येदेना अनुपधा भाष्येदेवाश्रम धर्म धर्मसाधनानित्यर्थ ॥

of faith, fidelities non deficiencies of faith, efficient causes of merit and demerit V.

**भावदोष उपधा ऽदोषो ऽनुपधा ॥ ४ ॥**

Aph 4 A deficiency of faith is an infidelity, a non-deficiency a fidelity

<sup>1</sup> Deficiencies of faith, lust, anger, covetousness, infatuation, intoxication, envy &c, are expressed by the term infidelity, non-deficiencies of faith, freedom from negligence and sloth, tranquillity of mind &c, are to be understood by the term fidelity V

**यदिष्टरूपरसगन्धस्पर्शं प्रोक्षितमभ्युक्षितञ्च तच्छुचि ॥ ५ ॥**

Aph 5 That which is of prescribed colour, taste, smell and touch, the aspersed, and the sprinkled are pure

<sup>2</sup> That colour &c, which is enjoined by revelation and tradition is prescribed The substance to which such colour &c, belongs as such is pure Of these colour is prescribed in such texts as, He buys the soma for a cow, ruddy, one year old, with tawny eyes, He should take a white goat The aspersed is that which is sprinkled with water during the recitation of a sacred text, the sprinkled that which is sprinkled with water without a sacred text The word and implies that which is lawfully acquired This is such as is denoted by such precepts as that a Brahman should acquire wealth by performing sacrifices, by teaching, and by receiving presents U

**अशुचीति शुचिप्रतिषेधः ॥ ६ ॥**

Aph 6 Impure denotes the negation of the pure

<sup>1</sup> कामक्रोधलोभमोहमदमात्सर्यादयो भावदोषा उपधाशब्दवाच्या अद्धाप्रमादा मातस्यलन प्रसादादयो दोषा अनुपधाशब्दात्ताच्या इत्यर्थः ॥

<sup>2</sup> इष्टं पुत्र्या स्मृत्या च षट्पदादिकं विहितं यस्य द्रव्यस्य तत्तथा तत्र रूप अरुणया रक्तदायन्या पिप्पलाच्या गवा सोम क्रोधाति श्वेत छागलमासभेतइत्यादौ प्रोक्षितं मन्त्रेणोदकमित्तम अभ्युक्षितं यिनामन्त्रमुदकमि 'च काराच्यायतो लद' तच्छ याज्ञनाध्यापनप्रतिषेधेनात्मणो धनमर्जयेदित्यादिनियमविधिबोधार्थम् ॥



' The contrary of such substance as is pure is impure. A substance of wrong colour, taste, smell or touch, one not aspersed or sprinkled or sprinkled with forbidden water, or unlawfully acquired as the property of a Brahman acquired by agriculture or merchandise, is impure. U

अर्थान्तरञ्च ॥ ७ ॥

Aph 7 And something else.

' That which is vitiated by speech or by disposition even in that which is of excellent colour, taste, smell or touch, or in that which is aspersed or sprinkled or justly acquired is also impure. U

अथ तस्य शुचिभोजनादभ्युदयो न विद्यते नियमाभावात् विद्यते वा ऽथान्तरत्वाद्धमस्य ॥ ८ ॥

Aph 8 To the unrestrained there accrues no exaltation from eating what is pure inasmuch as there is an absence of religious observance, or it accrues because restraint is something else.

' To the unrestrained means to one deficient in restraint or wanting in self control. The eating of one void of the restraint denoted by such a rule as A man should eat after washing his hands and feet and rinsing his mouth, restrained in speech. When food is presented to him though pure he should twice rinse his

' यद्व्य शुचि तद्विपरीतमशुचीत्यर्थं अप्रशस्तरूपरसगन्धस्पर्शमन्त्रप्रोक्षितमभ्युक्षित निषिद्धजलाभ्युक्षितं वा अन्यायागतं कर्षणाग्न्यागतं घ्रातृणद्वयमशुचीत्यर्थं ॥

' अप्रशस्तरूपरसगन्धस्पर्शमपि प्रोक्षितमभ्युक्षितं न्यायार्जितञ्च यत्तत्रापि चागदुष्टं भावदुष्टञ्च यत्तदप्यशुचीत्यर्थं ॥

' अथ तस्य यमरहितस्यास्यतस्येति यावत् इत्सीं पादौ प्रक्षाल्याचम्य चागयते भुञ्जीत भोक्ष्यमाणं प्रयतेऽपि द्विराचमेत इत्यादिवोधितयमरहितस्य भोजनं नाभ्युदयाय किन्तु पापाय कुत इयमित्यत आह । नियमाभावात् नियमस्य सदकारिणोभावात् नि यमे सति यत्तदाह विद्यते वा यद्येकयममाहित्येन भोजने भवत्येवाभ्युदयः कुत इत्यत आह । अर्थान्तरत्वाद् यमस्य भोजनादर्थान्तरं यतो यमः तथा च सदकारिकारणं विना न न फलसिद्धिस्तस्मिन् सति फलसिद्धिरित्यर्थं ॥

mouth does not tend to exaltation, but to sin. It may be asked why, the answer accordingly is furnished. Inasmuch as there is an absence of religious observance in consequence of the non-existence of the religious observance, the secondary cause. That which takes place where the observance is performed is stated. Or it accrues,—exaltation accrues only in the case of eating with the accompaniment of the prescribed restraint. It may be asked why, hence it is stated that it is because restraint is something else, that is, is something else than eating. The sense therefore, is that without the accessory cause there is no realisation of the result and that with it there is. U

**असति चाभावात् ॥ ९ ॥**

Aph 9 For there is non-existence [of exaltation] where [the eating of pure food] does not exist.

1 Though there be restraint where the eating of pure food is not there is non-existence of exaltation—such is the completion of the ellipse. Restraint and eating are therefore both causes of merit. The word eating designates secondarily other actions. Restraint and religious observance are accessories also of sacrifice, almsgiving, oblations, oblations and other acts prescribed by revelation and tradition. U

**सुखाद्वाग\* ॥ १० ॥**

Aph 10 From pleasure arises desire

\* Restraint having been specified as an accessory with regard

1 यमे सत्यपि शुचिभोजने सति अभावाद्भुदपस्येति ज्ञेयं तथा च यमे भोजनस्य हृषमेयं पुण्यकारणमित्यर्थं भोजनमित्युपलक्षणं यागदानहोमादीनामपि श्रौतस्मार्तकर्मणा यमनिषेधा सहकारिणो ॥

2 एव धर्माधर्मप्रादुर्भास्यं प्रति यमसहकारिणमभिधाय दोषं सहकारिणमभिधातुं दोषनिदानमाद्यं श्रुतचन्दनयनितार्दिषिष्यमयमन्मनः सुखादुत्तरातरं तज्जातीयं सुखं तत्साधनं वा राग इच्छा सञ्जायते अद्विकण्टकादिजन्मनो दुःखात् तत्र तत्साधने वा ह्येव सत्यपि दृष्टश्रम रागद्वेषमोहा प्रवर्तकत्वेन दोषा इत्यभिधीयन्ते तथा च श्रौतस्मार्तसूत्रस्य प्रवर्तनवच्छेदा दोषा सूति ॥

to merit and demerit the origin of defects is stated, with the purpose of specifying defects as accessories. Desire or wish arises from pleasure generated by attachment to garlands sandal wood, women and other objects of sense, or in the pleasures of those successive kinds or in the means of those pleasures. It is also to be considered that aversion arises from pain begotten by snakes, thorns &c, in those pains or in the means of those pains. Desire, aversion, and infatuation in virtue of being incentives to activity, are called defects. Accordingly the aphorism of Gautam, Defects have for their characteristic incitement to activity. U

### तन्मयत्वाच्च ॥ ११ ॥

Aph. 11 Also through that being engrained

The words desire and aversion arise are to be supplied. That which is engrained is a particular powerful reproduction engendered by use of objects of sense by the influence of which it is that the unhappy lover, who does not win his mistress sees his beloved in every object, and he who has been once bitten by a snake, in consequence of the forcible reproduction sees snakes everywhere. It has therefore been said. Habituation to an object is its luminous revelation external or internal. U

### अदृष्टाच्च ॥ १२ ॥

Aph. 12 Also through destiny

The words desire and aversion arise are to be supplied. Though destiny be a universal cause yet in relation to these it sometimes assumes the nature also of a special cause. Such cases

रागद्वेषो भजत इतिशेष विषयाभ्यासजनितो दृढतर सस्कारविशेषस्तन्मयत्वं यदुशात कामातुरस्य कामिनीमलभमानस्य सर्वत्र कामिनीदर्शनं यदा भुजभुजद्वन्द्वस्य तत्र दृढतरसस्कारत सर्वत्र भुजद्वन्द्वदर्शनं तदुक्तं तन्मयत्वं तत्प्रकाशो वासाभ्यन्तरस्तथा इति ॥

रागद्वेषावितिशेष यद्यप्यदृष्ट साधारणकारणं तथापि क्वचित्ता प्रति असाधारणं तामप्यनुभजति यथा तज्जनमाननुभूतकामिनीमुखस्यापि धीमनोऽर्धे कामिनीराग अननुभूतभुजद्वन्द्वशुच्यपानामपि भुजद्वेषे इत्याद्युच्येयम् ॥

are to be inferred as the desire of a mistress at the commencement of youth, even in one who has not experienced in this birth the pleasures of love, the aversion towards snakes even in those who have not experienced pain from snake bites &c U

### जातिविशेषाच्च ॥ १३ ॥

Aph 13 Also through particularity of race

Another necessary is stated Thus on the part of the human race there is desire towards rice &c on that of deer towards grass &c, on that of camels towards friers, &c In all these cases destiny which determines such and such a race is the cause; but race or particular birth is only a means Similarly the desire of pigeons &c for refuse So also the aversion of buffaloes towards a horse of dogs towards a jackal of ichneumons towards a snake &c is to be inferred U

### इच्छाद्वेषपूर्विका धर्माधर्मप्रवृत्तिः ॥ १४ ॥

Aph 14 Activity in merit or demerit has for its antecedents desire and aversion

Activity in a lawful action has desire for its condition, in an unlawful action injury &c activity has aversion for its condition Activity determined by desire in sacrifice &c begets merit activity determined by aversion in injury &c begets demerit These same desire and aversion cause the series of transmigrations

सहकार्यान्तरमाह । तथाहि मनुष्यजातीयानामन्नादौ राग मृगजातीयानां वृणादौ करभजातीयानां कण्टकादौ तत्रापि तत्तज्जातिनिष्पादक्रमदृष्टमेव तन्त्र द्वारा मात्रानु जातिर्जन्मविशेष एव पारायतादीनामुत्करे राग तथा मर्हिपजातीयानां सुरङ्गद्वेष एव रमेयाणां शृगाले नकुलानां भुनङ्गमे इत्याद्युच्येयम् ॥

विहिते कर्मणि रागनिग्रन्थना निषिद्धे कर्मणि हितादौ द्वेषनिग्रन्थना प्रवृत्तिः रागनिग्रन्थना पापादौ प्रवृत्तिर्धर्म प्रवृत्ते द्वेषनिग्रन्थना हितादौ प्रवृत्तिर्धर्म तापेति रागद्वेषौ ससारमनुवर्तयत तथा च गीतमोष सूत्रम् प्रवृत्तिर्यागयुद्धिशरीरारम्भ इति पापाग्नायाचिकी प्रवृत्ति इत्य प्रिय दितमितिपुण्या असत्यमप्रियमदितमिति पापा युद्धि युध्यते ज्ञायतेनेनेति तेन युध्यते तेन मानसी प्रवृत्तिर्भूतदयादि शरीरोपवृत्तिर्दान परिचरणमित्यादिका दशविधा पापा दशविधा पुण्या चेति ॥

Accordingly the aphorism of Gautama Activity is energy of word thought and body Verbal activity is energy of voice it is meritorious so far forth as it is true, kind, and useful, evil so far forth as untrue unkind, useless By thought intelligence, by which we think or know, is intended Sensorial activity therefore is compassion towards all creatures, &c Bodily activity is almsgiving ministrations &c, evil in ten ways and good in ten ways U

तत्संयोगो विभागः ॥ १५ ॥

Aph 15 By these are conjunction and disjunction

Existence in a future state is now declared to be the occasion of merit and demerit. By these—by merit and demerit—conjunction that is birth, is caused By conjunction is here intended connection with non previous pains of bodily organs. Disjunction is the disjunction of body and the internal sensory, characterised as death The meaning is therefore that this transitory world a series of births and deaths otherwise termed existence in a future state is caused by merit and demerit U

आत्मगुणकर्मसु मोक्षो व्याख्यातः ॥ १६ ॥

Aph 16 Emancipation is declared as dependent on the actions of the soul

This it is which is the separation of body and soul When there exist the actions of the soul emancipation ensues The actions of the soul are as follows —hearing meditation the prac-

इदानीं धर्माधर्मयोः प्रयोजनं प्रत्यभाषमाह । ताभ्यां धर्माधर्माभ्यां संयोगो जन्म अपूर्व्याभिः शरीरेन्द्रियेदनाभिः सम्बन्धः संयोग इत्येवमत्र विभागस्तु शरीरमनोविभागो मरणवच्छेदः तथा चायं जन्ममरणप्रवृत्त्यः संसारः प्रत्यभाषस्यानन्तराभाष इति यद्विद्वी सत्ता ॥

अयमेव शरीरविभाग आत्मकर्मसु सत्सु मोक्षो भवतीत्यर्थं तत्रात्मकर्मणि तावत् अवश्यं मननं योगाभ्यासो निदिध्यासनमासन प्राणायामः समुद्रमसम्पत्ति आत्मपरात्मसाक्षात्कारो देहदेहान्तरारोपमाणपृथग्यत्यवधर्माधर्मपरिज्ञानं तद् भोगानुरूपनानादेह निर्माणं तयोर्भागेन प्रत्ययो रागद्वेषनवृत्तादोपतुष्टारविगमादविमधर्माधर्मोपरानुत्पादात् प्रयत्निरपार्ये जन्मपार्ये दुःखापायनवृत्तयोः पश्यन्त्यत्र यदपदार्थातित्युक्तानमाद्यमात्मकम् ॥

tice of devotion, abstraction, a sitting posture, restraining the vital airs, of acquisition of quietism and self-subjugation, the presentation of one's own and others' souls, knowledge of merit and demerit previously acquired, whereof there must be fruition in other bodies and places, the formation of various bodies suitable to the fruition thereof, the destruction of merit and demerit by fruition, and emancipation characterised as removal of pain consequent on the cessation of birth, resulting from the cessation of activity in consequence of the non-production of further merit and demerit, by overcoming the mist of defects characterised as desire and aversion. Of these the primary act of soul is knowledge of the real nature of the six categories U

## SEVENTH BOOK, FIRST DAILY LESSON.

उक्ता गुणाः ॥ १ ॥

Aph. 1. The qualities have been stated

<sup>1</sup> Desirous of investigating the qualities in the seventh book the author reminds us of their enunciation and definition. The meaning is that the qualities have been stated, that is, enunciated, and defined. V

एरिष्य्यादिरूपपरमगन्धस्पर्शा द्रव्यानित्यत्वादनित्याश्च ॥ २ ॥

Aph 2 Also the colour, taste, smell, and touch of the earth &c, inasmuch as substances are non-eternal, are non-eternal

\* The colour, taste, smell, and touch of earth; the colour touch, and taste of water, the colour and touch of light or fire; and

<sup>1</sup> सप्तमे गुणान् परीचिद्विपुस्तदुल्लेखनद्वये स्मारयति । गुणा उक्ता उल्लिख्यं लीदतः शब्दस्यैः ॥

\* एरिष्य्या रूपरसगंधस्पर्शाः, जलस्य रूपरसस्पर्शाः, तेजसोरूपस्पर्शाः, वायोः स्पर्शः, एतेषाम् नित्यायितानामनित्यत्वम् आश्रयनाशनाश्रयत्वात् चकारादेरुत्थं कथं पश्यत्यपरि-  
मितिर्गन्धस्पर्शासिद्धिरुदयत्यस्यैर्दानां सपद्यः, तेऽपि अनित्यगता अनित्या एतेत्यर्थः ॥

the touch of air,—these, inhering in the non eternal are non eternal, inasmuch as they cease to be on the cessation of the existence of their substrata. The particle also implies unity, individual unity, extension gravity, natural fluidity, and viscosity. These also are in the non eternal, non eternal. V

एतेन नित्येषु नित्यत्वमुक्तम् ॥ ३ ॥

Aph 3 By this is declared their eternity in things eternal

<sup>1</sup> By this—by the affirmation that their non eternity is caused by the non eternity of their substrata, the eternity of colour &c in eternal substrata is declared that is virtually asserted being involved. The reading adopted by the author of the Vritti is Non-eternity in things eternal. In this opinion colour &c are non-eternal in things eternal, that is in atoms inasmuch as colour and the other qualities above mentioned are destructible by conjunction with fire. But it is to be considered that in this reading there is no congruity between the words by this and is declared. V

अप्सु तेजसि वायौ च नित्या द्रव्यनित्यत्वात् ॥ ४ ॥

Aph 4 They are eternal in water light, and air, inasmuch as the substances are eternal

<sup>1</sup> It may be objected. Why whereas colour and the other qualities residing in terrene atoms are destructible by conjunction with fire is it universally stated that they are eternal in things eternal? The things eternal are therefore characterised. The sense is that colour and the other qualities are not eternal when existing in eternal earth but are stated in the preceding aphorism to be eternal only when residing in eternal water light and air. V

<sup>1</sup> एतेन आप्रयानित्यत्वेतत्तु कानित्यत्वरूपेण नित्येषु आप्रयेषु रूपादीनां नित्यत्वमुक्तमुक्तप्राथम्यं प्राप्तादित्यर्थं नित्येऽनित्यत्वमिति दृष्टिपारसम्मतं पाठः, तन्मतं नित्येषु पार्थिवपरमाणुषु रूपादीनामनित्यत्वमग्निसंयोगनाशप्रदादित्यर्थं, मित्रं तादृशं पाठे एतेनेति उक्तमिति च सङ्गतं न भवतीति ध्येयम् ॥

<sup>1</sup> ननु पार्थिवपरमाणुगतानां रूपादीनामग्निसंयोगनाशप्रदात्वात् कथं नित्यमिति सामान्यत उक्तमन्ते नित्यानि विप्रोषयति । न खलु नित्यपृथिवीगता रूपादयो नित्याः कतु नित्यजननेजोऽप्रायुगता ते स्य नित्या पूर्वसूत्रे उक्ता इत्यर्थः ॥

## अनित्येष्वनित्या द्रव्यानित्यत्वात् ॥ ५ ॥

Aph 5 In things non eternal they are non eternal because the substances are non eternal

1 It may be asked whether qualities other than colour &c existing in things non eternal are eternal in which case conjunction &c would be eternal It is therefore stated that all qualities which reside in things non eternal are non eternal in consequence of this non eternity of their substratum and that consequently there are no eternal qualities in things non eternal U

## कारणगुणपूर्वका एयित्या पाकजा ॥ ६ ॥

Aph 6 [Colour taste smell and touch] produced by combustion in earth have for their antecedents the qualities of their causes

1 It is implied that the colour taste smell and touch residing

1 ननु रूपादिभिश्च अनित्यगता गुणा किं नित्यास्तथा च सयोगादिकमपि नित्यं स्यादित्यत आह । अनित्येषु ये गुणा वतन्ते तं सद्यं सद्यानित्या आद्यथा नित्यत्वात् तथा चानित्येषु नित्या गुणा न सन्त्यथत्यर्थः ॥

1 रुपरसगन्धस्पर्शा अवयविगता इति विषयवर्णीय कारणगुणपूर्वकाः स्वायत्तस्य यानि कारणानि अवयवा इति यावत् तथा ये गुणा स्वस्वजातीयगुणा तभ्यः प्रादुर्भूयन्तीत्यर्थः तथा चावयववृत्तिरूपरसगन्धस्पर्शानामसमयाधिकारणानि अवयवगता रुपरसगन्धस्पर्शास्तथा समयाधिकारणप्रत्यासवत्यन्तु स्वसमवायसम्यन्वयमिति बाध्यम् ननु प्रयामघटादेः यत्प्रदग्निमयोगानन्तरं कथं रक्ताद्युत्पत्तिरित्यत उक्त एयित्या पाकजा इति अपीतिशेषः तथा च एयित्या रुपरसगन्धस्पर्शा पाकजा अपि पाकस्तु रूपादिपरावृत्तिफलकं विजातीयतज्ज संयोगः, सोऽपि रूपादेरसमयाधिकारण भवति तत्र च परमाणवाग्रं पाकादृपादिपरावृत्तिर्नादयविनीतिः पीनुपाक्यादिन तन्मत्तं विजातीयोऽग्निमयोगादारम्भक संयोगनाशेन द्वाणुरूपयन्त्यावयविनाशे सति परमाणो रक्ताद्युत्पत्तिस्तत्ताविजातीयोऽग्निमयोगादारम्भकसंयोगानुगुणक्रियाद्युत्पत्त्यारम्भकसंयोगादिप्रक्रमणं पुनर्द्वाणुकादिमहावयवविषय्यन्तानामुत्पत्तिर्भवतीति । पिटरपाक्यादिनस्तु अवयविना भवति तदा विजातीयोऽग्निमयोगात् तदपामपि रूपादिपरावृत्तिर्भवति न तु तत्रावयविना नाशः प्रत्यभिज्ञाविरोधादित्याहुः । अत्र च पाकप्रक्रिया ययगौरवभिषा परित्यक्ता ज्योत्स्नासन्ध्या । ये तु नीलरूपादिष्वक्तय रक्ता एव नित्या इत्याहुस्तन्मते नीलरूपं नष्टं प्रयामरूपमुत्पद्यमिष्यादिति तत्तत्तद्व्यवहारयोरनुपपत्तिः समवायसम्यन्वयस्य नित्यतया तद्विषयतया रूपापत्यसम्भवात् अन्यथा घटादीनामपि नित्यत्वमेकत्वञ्चाप्येत घटस्य रूपमिति भेदः प्रत्ययात् गुणगुणिनोर्नाभेदः नीलपीतादिनानातन्त्राद्व्याप्ये घटादेः चित्ररूपमेव ज्ञायते



in wholes, have for their antecedents the qualities of their cause , that is that they become manifest from the homogeneous qualities which are attributes of the parts, which are the cause of their own substratum It is thus to be understood that the presentation of colour, taste, smell and touch residing in the parts which are the non coherent causes of colour, taste smell, and touch, existing in the wholes, is by the connection of cohesion with the coherent In anticipation of the question how in a dark water pot &c after powerful conjunction with fire there is production of red colour &c, it is stated that in earth those qualities produced by burning also—for the word also is to be supplied—colour, taste smell, and touch in earth even when produced by burning have for their antecedents the qualities of their causes Burning is an extraordinary conjunction with fire resulting in change of colour, &c This also is a non coherent cause of colour &c On this subject those who maintain the combustion of atoms hold that it is in the atom that the change of colour &c consequent on combustion takes place and not in the whole According to their doctrine the red colour &c is produced in the atom after the dissolution of the whole into binary atomic aggregates by destruction of the originative conjunction consequent upon an extraordinary conjunction with fire , and after this ensues again production beginning with binary aggregates and terminating in the whole possessed of magnitude in the progressive order of originative conjunction &c caused by the production of action &c conformable to originative conjunction in consequence of an extraordinary conjunction with fire Those who maintain the combustion of wholes such as the pot teach that, the wholes being porous it is in them that the

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तादृशपटस्य नीरूपत्वे तच्चाक्षुषानुपपत्तेः नय्यास्तु तत्र पटे तनदण्डप्रारब्धेन नानेव रूपाणि भवन्ति । अतएव "साक्षितो यस्तु यथैन मुखे पुच्छे च पाण्डुर" । प्रेतः खुर विषाणाभ्यां स नीलो य ए उच्यते" ॥ इत्यादिकं सूक्ष्मते इत्याहुः रसान्धयोस्तु न चित्रत्वं नानारसादिमदण्डप्रारब्धानामप्रयोजना नीर त्वादिसंस्कारेणैव कृत्यभावात् चित्रस्पर्शस्तु रूपस्य लीयगुत्वा स्थीकरणीय एवेति सत्तेषां ॥

change of colour &c. takes place in consequence of conjunction with the particular kind of fire, and that there is in this case no destruction of the wholes, for this would be contrary to observation. The order of combustion is here omitted to avoid voluminous prolixity, and may be sought elsewhere. According to the doctrine of those who teach that particular blue colours &c. are only individually eternal, the cognition and expression that blue colour has ceased to exist and dark colour has been produced is improper, inasmuch as connection by co-inherence is eternal and the production of such a cognition and expression with connection by co-inhesion as its object, is impossible. Else, were it possible, the eternity and unity of water pots &c. would follow. There being a cognition of difference in the nature of the colour of a water-pot, there cannot but be a difference in the attribute and then in the subject of the attribute. In a piece of cloth &c. originating in various threads &c. of blue yellow, and other colours, there is produced a composite colour for were such cloth colourless &c., its visual presentation would be impossible. In conformity with this, they say, is the verse. That is said to be a blue ox which is ruddy in colour in the face yellowish in the tail and white in the horns and hoofs. Taste and smell are never composite, there being no harm if it be but allowed that wholes originated by parts possessing various tastes &c. are tasteless &c. A composite touch must be allowed according to the analogy of colour. V

एकद्रव्यत्वात् ॥ ७ ॥

Aph 7 Because there is only one substance

1 In reply to the objection. How can the qualities of the cause as not existing in the effect be productive of the qualities of the

ननु कारणगुणानां कार्योत्पत्त्यात् कथं कार्यगुणजनकस्य धर्मधरकणवदित्याद्य  
ह्यावासात् । एकं द्रव्यमधिभरता यस्य तत्प्राप्त सामानाधिकरण्यादित्यर्थं तया च वार  
णगुणानां साक्षात् समवायसम्बन्धेन कार्योत्पत्त्येव स्वसमवायिसमवायव्यवसायानाधि  
करणसम्बन्धेन कार्योत्पत्त्यात्तदगुणजनकस्य नानुपपत्तिर्भाति भावः ॥

effect there being a difference of substratum? it is stated that it is because there exists that whereof there is one substance is the substratum, that is because there is a common substratum. Notwithstanding therefore, that the qualities of the cause do not exist in the relation of immediate co-inherence in the effect yet inasmuch as in the relation of community of substratum characterised as co-inherence with the co-inherent, they do exist in the effect, the production by them of the qualities of the effect is not impossible. V

अथोर्महतश्चोपलब्ध्यनुपलब्धी नित्ये व्याख्याते ॥ ८ ॥

|| Aph. 8 The perception and non perception of the atomic and of that which has magnitude have been explained to be constant. |

1 The word eternal or constant refers as to a section to that which contains it to the fourth book which treats of eternity. The respective application of the words perception and non-percep-

1 नित्ये इति त्रिषधेण त्रिषधि नित्यत्वप्रतिपादकं चतुर्थ्याध्यायमुपलक्षयति उपलब्ध्यनुपलब्धी इति यथायोगमन्ययं येन यस्याभिसम्बन्धी दृश्यस्यापि तस्य स' इतिन्यायेन तथा चाणोरनुपलब्धिरिति लभ्यते तदेव स्पृशो नील' कलस इति प्रात्यक्षिकप्रत्यये यथा नील रूप विषयस्तथा परिमाणमपि तत्र च परिमाणेन परमाणुपर्यन्त परिमाणमुच्यते द्रव्यत्वाच्च 'कञ्च द्रव्यप्रत्यक्षताया रूपजत परिमाणमपि कारणं नहि महत्त्वमन्तरेण द्रव्य प्रत्यक्ष भवति तथा च द्रव्यप्रत्यक्षं रणत्वेन स्वयञ्च प्रत्यक्षतया परिमाणं गुणोऽस्तीति निश्चोपते यदि हि घटाद्रित्वरूप परिमाणं स्यात् तदा महदानपेक्षुक्ते घटमात्रमानयेत् तथा च प्रतीतिसप्रतिपत्ती विरुद्धोपात्ताम् एव घटपदात्त परिमाणं प्रतीयेत् परिमाणपदाद्वा घट इति मानव्यग्रहारासाधारणकारणत्वं द्रव्यसाक्षात्कारणविषयनिष्ठसामान्यगुणत्व वा महत्त्व मानव्यग्रहारे हस्तवितस्त्यादिव्यग्रहारे न तु पलसद्व्यादिव्यग्रहारे तच्च परिमाणञ्चतुर्थ्यध महत्त्वमणुत्वं दीर्घत्वं ह्रस्वत्वञ्च तत्र परममहत्त्वपरमदीर्घत्वे विमुच्यतुष्टयघातनी परमाणुत्वपरमह्रस्वत्वे परमाणुर्जतिनी अवान्तराणुत्वावान्तरह्रस्वत्वे ह्रस्वगुर्जतिनी चसरेणुमारभ्य महाऽयविषयन्त महाऽयत्वदीर्घत्वे एवञ्च सर्वत्रापि द्रव्याणि परिमाणद्वययन्ति विल्यामनकादावणुत्वव्यग्रहारे समिदित्तुदण्डादिषु च ह्रस्वत्वव्यग्रहारे भक्ति भक्तिश्चात्र प्रकर्मभावाभावात् आमनके य प्रकर्मभावस्तस्याभावः कुत्रसे विल्वे य प्रकर्मभावस्तस्याभावः आमनके स च गी०मुख्योभयभागित्वाद् भक्तिपदवाच्य दीर्घत्वह्रस्वत्वे नित्ये न वर्तते इत्येकं परिमाणं स एते न भजत इत्यपरे, महत्सु दीर्घमानोपतामितिजत महत्सु वर्तुल त्रिकोणज्वालीपतामिति निर्धारणबलाद्वर्तुलत्वादीनामप्यापत्तेरिति तेषामाशयात् ॥

tion is according to the rule That which is connected with another, is connected with the more remote Non perception of the atomic is thus obtained In the presentative cognition therefore, determined as a large blue water-pot, the extension is just as much an object as the blue colour, and by means of this, extension terminating in the atomic as a minimum is inferred, as also from substanti-  
 ality Moreover of the perceptibility of substance the cause is coloured extension, for without magnitude substance cannot be perceived Accordingly it is decided that, as being a cause of perceptibility of substance, and as being of itself perceptible, extension is a quality For were the form of a water pot &c., its extension, a man would bring a water-pot, when he was told to bring the great, and thus there would be a contradiction in the order and the apprehension of it, and likewise by the term water pot, extension would be conveyed, or by the term extension a water pot The notion of magnitude is that of a particular cause of the usage of measurement or that of a universal quality existing in objects and the cause of the presentation of substance The usage of measurement is the usage of cubits spans &c not the usage of weights, numbers &c This extension is of four kinds, the great, the small the long and the short Of these, infinite greatness and infinite length exist in the four pervading substances absolute smallness and absolute shortness exist in atoms Intermediate smallness and intermediate shortness exist in binary atomic aggregates Greatness and length reside in substances, from tertiary atomic aggregates upwards to composite wholes In this manner all substances whatever possess two extensions or dimensions The notion of smallness in a vilva or amalaka fruit and of shortness in such sugar canes &c, is relative The relativity in this case is the existence or non existence of greater size There is non existence in a jujube of the greater size, of which there is existence in an emblic myrobalan There does not exist in an emblic myrobalan the greater size which exists in a vilva fruit This as containing as parts both the primary and

secondary magnitudes, is described by the term relative magnitude  $U$

कारणबहुत्वाच्च ॥ ६ ॥

Aph 9 Also in consequence of a plurality of causes, extension is produced

\* The particle also implies the addition of magnitude and coalescence. Extension is produced is the ellipse to be supplied in the aphorism. Among these plurality of causes alone produces greatness and length in a tertiary aggregate since greatness and accretion do not exist in their cause. The plurality is derived from the relative cognition of the Deity. The influence of particular destiny determines a plurality of objects in the divine cognition. Similarly duality existing in two atoms is productive of extension in a binary atomic aggregate. In a piece of cloth originated by two threads not coalescent it is magnitude alone which is the non-coherent cause inasmuch as plurality and coalescence do not there exist. But where a ball of cotton is originated by two balls of cotton in this case coalescence is the cause for there is here observed an increase of extension and there is no plurality, and magnitude even though it existed could not be an occasion of increase of extension. Such being the case even were magnitude here a cause there would be no failure in the argument. Hence it has been said By two by one or by all Coalescence is an

१ चकारो महत्त्वप्रचये समुच्चिनोति परिमाणमुत्पद्यते इति सूत्रशेषे तत्र कारण बहुत्व केवलं व्यङ्ग्ये महत्त्वदीधत्ये जनयती महत्त्वप्रचयेऽस्तत्कारणभावात् तच्च बहुत्वमीश्वरापेक्षायाद्विजन्त्य तद्वृद्धरनेकधियपत्येष्टदृष्टिशेषोपपत्तेः नियामक एव परिमाणं दुपगतं द्वित्वं द्व्यङ्ग्ये परिमाणात्पादकं वक्ष्यते द्वाभ्या तन्तुभ्यामप्रचिताभ्यामारब्धे पटे केवलं महत्त्वमभासमप्यितरस्याऽनुसङ्गप्रचयेऽसंज्ञभावात् एव च द्व्यङ्ग्यं तूलरूपिण्डाभ्या तूलरूपिण्डारम्भस्तत्र परिमाणात्कार्यदर्शनात् प्रचय कारण बहुत्वस्याभावात् महत्त्वस्य सत्त्वेऽपि परिमाणात्कार्यप्रत्ययप्रयोजकत्वात् एवञ्च सति यदि महत्त्व तत्र कारणं तदा न दोषः तदुक्तं द्वाभ्यामेकेन सर्वथा इति । प्रचयप्रच आरम्भकः सयोगः सच स्याभिमुपक्रिज्वदयरासयुक्तत्वे सति स्याभिमुपक्रिज्वदयप्रसयोगलक्षण सचाप्रच सयोग स्वावयवप्रशिथिलसयोगापेक्ष परिमाणजनक गणकर्मारम्भे सापेक्षइतिवचनात् ॥

originative conjunction, and is defined as conjunction in an object of some of its constituent parts towards itself, in which object some of the constituent parts are non conjunct towards itself; for it is said that this conjunction of constituent parts involves a lax conjunction of its own portions, is productive of extension, and is involved in the origination of qualities and actions U.

अतो विपरीतमणु ॥ १० ॥

Aph 10 The contrary of this is the minute

That which is the contrary of this, that is of great extension established by perception, is minute extension The contrariety arises from imperceptibility, and contrariety of causes; for the causes of magnitude are magnitude, plurality, and colescence, and the cause of minuteness is duality produced by the relative conception of the Derty residing in the cause By this is also to be understood shortness the contrary of length, and in this case also the contrariety is as aforesaid U

अणु महदिति तस्मिन् विशेषभावात् विशेषभावाच्च ॥ ११ ॥

Aph 11 The notions greater and smaller [arise] in this conception [of a relatively great and a relatively small object] from the existence of particularity, and from the non-existence of particularity.

\* The word *iti* refers to the usage There is, then, a practical

\* अतः प्रत्यक्षसिद्धान्महतः परिमाणाद्यद्विपरीतं तदणुपरिमाणमित्यर्थः । विपरीतञ्चाप्रत्यक्षत्वात् कारणविपरीत्याच्च महत्त्वे हि महत्त्वबहुत्वप्रचयानां कारणत्वम् अणुत्वे च कारणगतस्य द्वित्वस्यैवरापेतादुद्विजन्यस्य कारणत्वम्, एतेन द्वीधत्वविपरीतं दृश्यत्वमित्यपि दृष्टव्यम्, विपरीत्यञ्चात्रापि पुर्ययत् ॥

\* इतिशब्दो व्यवहारपरतां दर्शयति तेन विल्यापेक्षया कुत्रनमणु कुत्रलापेक्षयामनकं महत् आमललापेक्षया विल्यं महदिति तावद्व्यवहारो ऽस्ति तत्र महदिति तेषु व्यवहारो मुख्यः, कुत एवमत आह । विशेषभायामहत्त्वविशेषस्यैव तत्तमादिभायेन भावात्, अणुव्यवहारस्तु तेषु भाक्त कुत एवमत आह । विशेषस्य तत्राभावात् अणुत्वविशेषस्य तत्राभावात् अणुत्व हि कार्यं द्व्यणुकमात्रवृत्ति, नित्यं परमाणुवृत्ति कुत्रलापेक्षया तदभावात् यद्वा विशेषस्य महत्त्वकारणस्य जाययययुत्वमहत्त्वप्रचयानां कुत्रलापेक्षयामभावात् सञ्भावात् विशेषभावात् विशेषस्य अणुत्वरूपकारणस्य महत्त्वसमानाधिकरणद्वित्वस्य कुत्रलापेक्षयव्यभावादसञ्भावादित्यर्थः ॥

assurance that a jujube is small in relation to a bel-fruit, an emblemic myrobalan great in relation to a jujube, and a bel-fruit great in relation to an emblemic myrobalan. Among these the principal notion is that of greatness. The reason of this is stated to be that there exists particularity, that is, that there exists particular magnitude, because there is a relation of more and less. But among these the notion of smallness is relative. The reason of this is said to be the non-existence of particularity, that is the non-existence there is of particular smallness. [For minuteness as a product resides only in binary atomic aggregates, and as eternal abides only in the ultimate particles. But this does not exist in a jujube, &c. In other words, it is because there exist in the particles of the jujube &c plurality, magnitude and coalescence of constituent elements, which are a particular cause of magnitude, and because there does not exist in the jujube &c duality not having a common substratum with magnitude, which duality is the cause of smallness. U.]

एककालत्वात् ॥ १२ ॥

Aph 12 Because the time is one

' The greatness and smallness are both experienced at one time, and these greatness and smallness being contrary to one another cannot exist together in one substratum. Therefore, inasmuch as there exists a cause of greatness, the conception of magnitude is in this instance primary and the notion and usage with regard to smallness are derivative or relative only. U

दृष्टान्ताच्च ॥ १३ ॥

Aph 13 Also because of the example

' It is seen likewise that in the natural order of things there

' महत्त्वमणुष्यस्य दृष्टमप्येकस्मिन् काले अनुभूयते, ते च महत्त्वाणुष्ये परस्परविरोधिनी नैकप्रायये सह सम्भवतः, अतो महत्त्वकारणसदृशान्महत्त्वप्रत्ययस्तत्र मुख्यानुष्यप्रत्यययोगो च भाक्तावित्यर्थः ॥

' दृश्यते तथा दम्बुगत्या महत्त्वेय कुयनामनरुचिच्येपु म्यनम्यनतरम्यनतमण्य दारेण भवितव्यमित्यर्थः यथा दम्बुगत्या शुक्रष्येय पटशङ्खस्काटिकादिषु शुक्रशुक्रतरसु कृतमण्यप्रहारः ॥





possessed of actions—and how else could there be such cognitions as, It goes quickly, It goes rapidly?—so in like manner greatness and smallness must also be possessed of greatness and smallness. In answer to this it is stated that actions are not possessed of actions nor are qualities possessed of qualities and that in like manner greatness and smallness are not possessed of greatness and smallness but the conventional notion is in all these cases tropical. U

अणुत्वमत्त्वहाभ्यां कर्मगुणाश्च व्याख्याताः ॥ १६ ॥

Aph 16 Actions moreover and qualities are explained to be [void] of smallness and greatness

It may be urged that in virtue of such conventional notions as small actions great actions small qualities great qualities the extension greatness and smallness must be concluded to exist in action and quality. It is therefore stated that as the extensions greatness and smallness do not exist in the extensions greatness and smallness, in like manner neither of those extensions exists in action or in qualities, and that the aforesaid conventional notions have as their objects increase and diminution. V

एतेन दीर्घत्वद्वयत्व व्याख्याते ॥ १७ ॥

Aph 17 By this length and shortness are explained

It is stated that shortness and length are similar to smallness and greatness. As smallness and greatness are proved to exist by the conventional notions of great and small so shortness and length are proved to exist by the conventional notions of long and short. In like manner also the action and convention that one thing is

न न्यूनानि कर्माणि महानि कर्माणि अणवो गुणा महान्ता गुणा इत्यादिव्ययहारयनात् कर्माणि गुणे च अणुत्व महत्त्वञ्च परिमाण सत्स्यतीत्यत आह । यथा अणुत्व महत्त्वपरिमाणयोर्नाणुत्वमहत्त्वपरिमाण तथा कर्माणि गुणेषु च न तदुभयम उक्तव्ययहाराव्यापकयोत्कर्षविषयता स्यति ॥

इत्यत्यदीर्घत्वयोरप्यणुत्वमहत्त्वतुल्यतेत्याह । यथा अणु महोदितिव्ययहारसिद्धे अणुत्वमहत्त्व तथा इत्य दीर्घमितिव्ययहारसिद्धे इत्यत्यदीर्घत्वे सयमिदमस्माद् इत्यमिदमस्मादपिमित्यादिप्रत्ययव्ययहाराव्यापकयोत्कर्षविषयताप्रेत्यर्थः ॥

shorter or is longer than another, have for their object increase and diminution V

अनित्ये ऽनित्यम् ॥ १८ ॥

Aph 18 In the non-eternal [extension] is non-eternal

<sup>1</sup> Extension is non-eternal in the non eternal. It is in consequence of the destruction of its substratum that it ceases to exist. It is not to be maintained that in a water pot and the like where there is an increase or diminution by two, three or more atoms there is another extension recognised by perception on the ground that there is in this case no destruction of the water pot &c inasmuch as there exists in regard to it the recognition that it is the same water pot. For in the case of a diminution or increase of the atoms there is necessarily a destruction commencing in the tertiary atomic aggregates and terminating in the composite wholes there being necessarily a destruction of the binary aggregates, for the sum of destroying causes fails not in obtaining its effect through any difficulty with regard to the recognition. In the case of an increase in the body &c there is necessarily a destruction of the composite whole in consequence of the necessity of the destruction of the non-coherent cause. Nor can it be urged. Where there is not destruction of a piece of cloth &c how can there be an addition of extension resulting from conjunction with other threads? For in this instance

<sup>1</sup> परिमाणमनित्ये अनित्यमाश्रयिनाशादेव तदवश्यतीत्यर्थं न च घटादेः त्रिचतु रादिपरमाणुविशेषे तदुपसृष्टे वा परिमाणान्तरं प्रत्यक्षमिदं स एवायं घट इत्यादिप्रत्य भिज्ञायास्तत्र सत्त्वेन घटादेरत्रादिनाशादिति याच्य परमाणुविशेषे तदुपसृष्टे र्था द्व्यणुज नाशस्यावश्यसत्त्वेन त्रसरेखाद्यन्त्यायव्यप्यन्तनाशस्याप्यावश्यकत्वात् नहि विनाशस्य मयी प्रत्यभिज्ञाभिया कार्ये नाशविद्यति शरीरादाद्यवयोपचयेऽसमवायिकारणनाशस्या वश्यकत्वादवयोविनाश आद्यवश्यं न च घटादिनाशेऽपि तत्त्वन्तरसंयोगात् कार्यं परिमा णाधिक्यमिति याच्य तत्रापि येमाद्यभिघातेनासमवायिकारणतन्तुसंयोगनाशादेव पट नाशस्यावश्यकत्वात् किञ्च तत्त्वन्तरस्य तत्पटावयवसत्त्वे पृथ्यं तत्पट एव न स्यात् तत्तन्तुरूपकारणभावात् तत्तन्तोरवयवस्याभावे च न तेन परिमाणादौष्य संयुक्तं प्यान्तरवत् तस्मात्तत्र तत्त्वान्तरसंयोग इति पृथ्यपटनाशात्पटान्तरोत्पत्तिरित्यवश्यं स्या काव्यंम अवयोविन प्रत्यभिज्ञानन्तु साक्षात्त्वेन संयवे दीपकभिकेत्यादियत । न च पृथ्यत न्तवयव तत्त्वन्तरसमूहकारान् पृथ्यपटे सत्येव पटान्तरमारभन्त इति याच्य सूत्रेण समानदेशतायिरोर्धादिति सत्तप ॥

There must needs be destruction of the piece of cloth resulting from the destruction of the conjunction of the threads, which conjunction is the non-coherent cause, such destruction being caused by the striking of the loom, &c. Moreover if that other thread were a portion of that cloth, the cloth of which it is the thread would not previously exist, since the thread which is its cause would not exist. But if that thread be not a part, there can be thereby no addition to its extension, as is the case with other conjunct substances. It must, therefore, necessarily be admitted that in this case, when conjunction with another thread takes place there results production of another piece of cloth from destruction of the former piece of cloth. The recognition of the composite whole is caused by the homogeneity of the former and latter wholes, as in the recognition of the continuous identity of the flame of a lamp. Nor is it to be maintained that the former threads through the subsidiary agency of the other threads, originate a new piece of cloth during the existence of the former piece of cloth for it would involve the contradiction of two substances at the same time occupying the same space. V

नित्ये नित्यम् ॥ १९ ॥

Aph 19 In the eternal it is eternal

\* The extension which exists in things eternal, that is in ether &c and in atoms is eternal, for there is nothing to destroy it. U

नित्यं परिमण्डलम् ॥ २० ॥

Aph 20 Atomic extension is eternal

\* The word *parimandala* technically designates atomic extension, and an atom characterised by such extension. An atom, that is a substance consisting of an ultimate particle characterised by atomic extension, is eternal. There is therefore no annihilation of eternal

१ नित्येष्वाकाशादिषु परमाणुषु च यत् परिमाणं तच्चित्यं विनाशकाभावात् ॥

२ परिमण्डलशब्देऽपरमाणुपरिमाणं तद्विशिष्टं परिमाणञ्च परिभाषया प्रतिपादयति परिमण्डलं परिमाण इत्यपरिमाणविशिष्टं परमाणुरूपं द्रव्यं नित्यमित्यत न नित्यं द्रव्यस्य दुर्भेदतेत्यर्थः । तस्य नित्यत्वञ्च प्रागेव प्रतिपादितम् ॥

substance The eternity thereof has also previously been declared V

अविद्या च विद्यालिङ्गम् ॥ २१ ॥

Aph 21 Ignorance, moreover, is an indication of knowledge

It may be asked why should we admit substance in the form of atoms, since it cannot be perceived, and may be maintained that only such substance as is cognised by perception, such as tertiary atomic aggregates &c, is to be admitted To this the reply is furnished Ignorance, the absence of certain knowledge, that is such cognition as that earth is eternal or that water is eternal, having a composite whole as its object, is a mark or indication of the existence of the science or certain knowledge, the object of which is atomic that earth is eternal, inasmuch as certain knowledge has always for its antecedent the absence of certain knowledge, for such an error as that earth is eternal cannot arise in one that has no notion of eternity This mode of proving accidentally but really the existence of atoms, which has been formerly described, merits attention V

विभवान्महानाकाशस्तथा चात्मा ॥ २२ ॥

Aph 22 Ether, in consequence of its universal pervasion, is infinitely great, and so likewise is soul

Ether as pervading all things in consequence of conjunction

ननु परमाणुरूपं द्रव्यं कथमङ्गीकर्तव्यं तस्याप्रत्यक्षत्वात् प्रमरेणवादिभिरनु प्रत्यक्षं सिद्धं यद् द्रव्यं तदेवाङ्गीकर्णीयमित्यत आह । अविद्या अप्रमा पृथिवी नित्या जन नित्यमित्यादिप्रतीतिरप्यपि पृथिवीविषयो विद्यायाः परमाणुविषयविषय पृथिवी नित्येति प्रमा या लिङ्गम सध्यत्र प्रमाया अप्रमापृथ्यत्वात् नाह कुत्रापि नित्यत्वमजानत पृथिवी नित्येति भ्रमा भयितुमर्हेति एतच्छापाततः यस्तुत परमाणुसिद्धिप्रकारं प्राक् प्रदर्शितं स्यादरणीय ॥

विभवात् सध्यमूर्तसयोगादाकाशो महान् परममहत्परिमाणवान् तच्च परिमाणं नित्यमाकाशस्य नित्यत्वात् आकाशस्य सध्यमूर्तसयोगाभावे नानादेशाद्यच्छेदेन शब्दोत्पत्त्यसम्भवात् तत्तद्वेशाकाशसयोगस्य तत्तच्छब्दासमवायिनारण्यत्वात् एवमात्मापि नित्यपरममहत्परिमाणवान् विभवात् अदृष्टवदात्मसयोगस्य सर्गाद्यकालीनपरमाणुकर्महेतुत्वादात्मविभयमप्यावश्यकम् ॥

with all finite things is infinitely great or possesses infinitely great extension. This extension is eternal since ether is eternal. Did there not exist in ether conjunction with all matter the production of sound limited to various places would be impossible for conjunction with ether in respective places is the non cohererent cause of respective sounds. In like manner soul also is possessed of eternal and infinitely great extension being all pervasive. The universal pervasion of soul is proved inasmuch as conjunction with soul influenced by destiny is the cause of action in the atoms at the time of creation V

तदभावाद्गु मनः ॥ २३ ॥

Aph 23 In consequence of non existence of that [universal pervasion] the internal organ is absolutely small

<sup>1</sup> It may be urged. The internal organ is also like soul an all-pervading substance inasmuch as it is the substratum of conjunctions which are the non cohererent causes of cognitions &c, why therefore has not its infinite greatness been enounced? In reply to this it is stated that in consequence of the non existence of that universal pervasion the internal sensory is absolutely small is not possessed of infinitely great extension. The proof that the internal organ is determinant of non simultaneity of cognitions is absolutely small results from the impossibility of evidence cognisant of an object of the forementioned influence probative of universal pervasion V

गुणैर्दिग् व्याप्यता ॥ २४ ॥

Aph 24 By its qualities space is explained [to be all-comprehensive]

<sup>1</sup> नन्यात्मयन्मनोऽपि त्रिभुजानाद्यसमवायिकारणमयोगाशयत्यादिति तस्य महत्त्व रिमाणं कृता नाक्तमत आह । तस्य त्रिभयस्याभावात्तन्नाशु न परममहत्त्वरिमाणयदि त्वयं ज्ञानायापद्य निषामकतयाशुत्ययत एय मनसः सिद्धिर्भवसाधनप्रागुक्तानुमान स्य धर्मरूपाद्वरूपमाण निराधतत्यादिति भावः ॥

By its qualities characterised as priority and posteriority existing in all finite things and consisting of the common prior, posterior and other conceptions of beings existent in all divisions of the universe space also is explained to be all comprehensive. If it be asked how the notion and expression of ten spaces or quarters of the compass arise whereas it is to be stated that relative conception having for its object the more and the less in conjunctions with the conjunct is the cause of the production of priority and posteriority and whereas the conception of a plurality of spaces is contravened by the complexity of the conception or needlessness of the hypothesis, to this we reply that this is no valid objection inasmuch as it has been stated that the conception is determined by the particular accidents of space. U

कारणे काल. ॥ २५ ॥

Aph 25 Time relates to a cause

The designation time relates to a substance which is the cause of the cognitions of the prior posterior reciprocal simultaneous non simultaneous slow and fast. Such a cognition common to persons in all places would be impossible unless time were universally pervasive. Its universal pervasion is possession of infinite magnitude. Or (it may be argued) that in virtue of such

गुणे सूक्ष्मद्वीपप्रतिपुरुषसाधारणपृथ्यापरादिप्रत्ययरूपे सूक्ष्ममूर्तेनिष्ठपरत्वा परस्परान्वये दिगपि व्यापकत्वेन व्याख्यातेत्यय परत्वापरत्ययोक्तृत्वा मयुक्तसयोगभूय स्यात्प्रापस्यविषयापत्ताद्युदे कारणत्वस्य व्यवसायात्वात् नानादिद्वैतपक्षस्य कल्पनाया धारप्रतिहतत्वात् कथं तर्हि दश दिग् इति प्रतीतिव्यपदेशादिति चेन्न तत्तदुपाधिनियन्तृत्वादित्युक्तत्वात् ॥

परापरव्यतिकरयोगपद्मागपद्मविरहितप्रत्ययवारगे दृष्टे काल इति मगाख्याना तादृश प्रत्यय सर्व्यदेशपुरुषसाधारण कालस्य व्यापकतामन्तरण न सम्भवतीति तस्य व्यापकस्य परमद्वैतयोग इत्यर्थः । यद्वा इदानीं जातइत्यादिप्रतीतियवात् सर्व्यत्वमिति मविमितकारणस्य कालस्य प्रतीयते तदपि व्यापकत्वाधोन निमित्तकारणस्य समयाय समयायिकारणप्रत्यासन्ननिवृत्तात् । यद्वा अतीतानागतवर्तमानत्रयस्य साविक इति सर्वगत एव कालः । यद्वा क्षणनयमुद्रुतयामिदिनादौ रात्रयमासवर्षप्रत्ययस्य सारादिष्वय एव कारणे दृष्टे कालाख्याति व्ययद्वारस्य साविककत्वात्काल साविक इति परमम धान् तस्य नानात्वकल्पना च कल्पनागौरवप्रतिहततुल्यम् ॥

cognitions as born now &c. time is the occasional cause of all that is produced and this is dependent on universal pervasion, for an occasional cause is the condition of the apprehension of the co inherent and non coherent cause. Or another argument might be that the notion of past present and future is applicable to all objects and therefore time is existent everywhere. Or that the designation time relates to the conventional divisions of moments *lavas* hours watches days days and nights lunar fortnights seasons half years years &c and this conventional division being of universal application time is everywhere existent, and consequently infinitely great. It has been explained that the conception of a plurality of times is contravened by the complexity of the hypothesis. U

## SECOND DAILY LESSON

**रूपरसगन्धस्पर्शव्यतिरेकार्यन्तरमेकत्वम् ॥ १ ॥**

Aph. 1 Because of the exclusion of colour taste smell and touch unity is a different object

<sup>1</sup> The investigation of number and individuality is commenced after that of extension because magnitude is the cause of the perceptibility of number &c. Unity is a different object different from colour &c. not having colour &c. for its form. The term unity implies number and the four succeeding qualities viz. extension individuality, conjunction and disjunction. The object of such cognitions as Space is one Time is one &c. must be allowed to be some quality different from colour &c. because of the exclusion of colour, taste smell and touch that is because of the non-

<sup>1</sup> एकत्वस्य अख्यादिप्रत्यक्षहेतुत्वात् अस्मिन्नातिव्यापकत्वमेव अख्याएषत्त्वयोर्निरूपणमारभते । एकत्वं अद्यान्तर रूपादिभ्यो भि नतु रूपादित्वरूपम एकत्वपद सङ्ख्यादिपञ्चकोषसदृक गणनमेव काल एक इत्यादिप्रतीतिविषयो रूपादिभिर्वै गुणोऽप्ययमङ्गीकार्य गणनादिषु रूपरसगन्धस्पर्शव्यतिरेकात् रूपादीनामभावादित्यर्थ नचेत् सामान्यमेकादिशेष एक समवाय एकोऽभाय इत्यादिप्रतीति का मतिरिति ध्याय्य तत्रा नायत्वाधोर्नाशशेषादिपदत्वव्यत्यर्थत्वस्य भानाङ्गीकारादधिमन्यत्रानुसन्धयम् ॥

existence of colour &c in space &c It cannot be urged What is the case with such cognitions as one generality, one particularity, one co-inhesion, one non-existence &c, for we must admit in regard to these independently a notion of unity constituted by their being the object of a modification of the intellect V

तथा पृथक्त्वम् ॥ २ ॥

Aph 2 Likewise individuality

' The similarity of the quality individuality to number is stated Individuality also is like number another quality In this quality single individuality is like the number unity and dual individuality &c is like the numbers duality, &c Nor is it to be argued that there being observed a community of object in the cognitions, The water pot is individually apart from the piece of cloth, or other than, or different from it, individuality is only reciprocal non-existence, and not another quality, for did the negative particle signify no difference from the word apart as an adverb there could be no dissimilarity between the cognitions This is apart and This is not V

एकत्वैकपृथक्त्वयोरैकत्वैकपृथक्त्वाभायो ऽणुत्वमहत्त्वाभ्या व्याख्यातः ॥ ३ ॥

Aph 3 The non-existence of unity and single individuality in unity and single individuality is explained by smallness and greatness

' It may be objected that in virtue of such cognitions as one

१ पृथक्त्वगुणस्य सख्यातुल्यत्वमाह । पृथक्त्वमपि सख्यादगुणान्तरमेव तत्रैक पृथक्त्वम एकत्वसख्यातुल्य द्विपृथक्त्वादिकञ्च द्वित्वादिसख्यातुल्यमिति न च घटः पटात् पृथगन्या भिन्न इत्यादिप्रतीतिना समानविषयकत्वानुभवादन्योन्याभाय एव पृथक्त्वमनुगुणान्तरमिति वाच्य नञगद्यदस्यैव पृथक्गद्यदस्याप्यवयवतयाभिदायकतया च अस्मात् पृथक् इदमिदं नेति प्रतीत्यैलक्षणानुपपत्ते ॥

२ नन्येकमेकत्वमित्यादिव्यवहारवलादेकत्वोप्येकत्वमेकमेकपृथक्त्वद्विपृथक्त्वात्पृथगिति व्यवहारवलादेकपृथक्त्वोप्येकपृथक्त्वमङ्गीकार्यमिति तयोर्गुणस्य दुर्घट गुणोपि सत्त्वादतथाह । यथाऽणुत्वमहत्त्वे नाणुत्वमहत्त्वयोस्तथा एकत्वैकपृथक्त्वयोरपि नैकत्वैकपृथक्त्वे व्यवहारस्तु प्रकारान्तरेणोपपादनीय इत्यर्थः ॥

• एकपृथक्त्वे व्यवहारस्तु प्रकारान्तरेणोपपादनीय इत्यर्थः ॥



unity, there exists unity in unity, and in like manner in virtue of such cognitions as that single individuality is individuality apart from dual individuality, single individuality must be admitted to exist in single individuality, and that consequently there is a difficulty involved in their being qualities, inasmuch as they exist in qualities. In answer to this it is stated that as smallness and greatness do not exist in smallness and greatness, so also unity and single individuality do not exist in unity and single individuality, but this cognition is to be shown possible in some other manner V

नि.संख्यत्वात् कर्मगुणानां सर्वैकत्वं न विद्यते ॥ ४ ॥

Aph 4 Unity does not exist in all things, for actions and qualities are void of number

1 It may be asked as the notion of unity is common to qualities and to actions what reason there is to conclude that the unity which exists in substances does not exist in qualities &c Unity does not exist in all things. If it be asked why it is replied that it is because actions and qualities are destitute of number. Numberlessness is the state of those things that transcend number, that is, that are without number. Accordingly actions and qualities are without number. Inasmuch as number is a quality, number does not exist in qualities. Nor does it exist in actions, for qualities are denied of actions, for otherwise it would follow that actions were substances, and it has been demonstrated that number is a quality, and unity a number U

श्रान्तं तत् ॥ ५ ॥

Aph 5 That [notion] is erroneous

1 ननु गुणेषु कर्मसु च साधारणार्थैकत्वव्यवहारः किमत्र विनिगमनं यद्ध्येयत्वे ऐक्यं न गुणादिव्यतिरादि । सर्वेषामेकत्वं तच्च विद्यते कुत इत्यत आह निःसङ्ख्यत्वात् कर्मगुणानामिति सङ्ख्याया निष्क्रान्ता हि सङ्ख्यास्तेषां भावो निःसङ्ख्यत्वम् तथा च कर्मणि गुणाश्च निःसङ्ख्यानि सङ्ख्याया गुणत्वेन गुणेषु तावत् सङ्ख्या न विद्यते नचा कर्मसु गुणानां कर्मसु निषेधात् अन्यथा द्रव्यत्वप्रसङ्गात् साधितञ्च सङ्ख्याया गुणत्वमेकत्वस्य च सङ्ख्यात्वमिति भावः ॥

' It may be asked How then the notion of one colour, one taste &c ? It is stated in reply that the notion of unity in relation to qualities and actions is erroneous In the aphorism there is an ellipse of the word notion, this being the subject previously mentioned The notion thus applied is derivative and derived from essential inseparability, but this is not unity, for it has been stated to be other than unity U

एकत्वाभावाद्वक्तिस्तु न विद्यते ॥ ६ ॥

Aph 6 In consequence of non existence of unity, secondariness does not exist.

' It may be asked Say that this notion of unity be secondary or derivative in relation to substances also, and the cognition be erroneous in relation to them, then what of unity ? To this the reply is as follows If unity be now where taken in its primary sense, the notion thus applied cannot be secondary, for the secondary has for its antecedent the primary Nor is the conception erroneous for error has for its antecedents certain knowledge it being the certainly known that is erroneously attributed, for imputation of the unreal [as taught by the Vedāntins] is rejected by the establishment of imputation of the elsewhere experienced [as taught by the Vaiśeṣikas]

कार्यकारणयोरैकत्वेऋण्यत्वाभावादेकत्वेऋण्यत्वं न विद्यते ॥ ७ ॥

Aph 7 Of cause and effect there is not unity and single individuality, in consequence of the non-existence of unity and single individuality

' तर्हि कथमेक रूपमेकारस इत्यादिज्ञानमित्यत आह । गुणकर्मसु यदेकत्वज्ञानं तद् भान्तमित्यर्थं सूत्रे च ज्ञानमितिशेषः प्रतिपत्तपूर्वपक्षत्यज्य प्रयोगस्तु भाक्त स्य कथा भेद एवञ्च मुक्ति न च तदेकैकत्वमुक्तेःतरत्यात् ॥

' ननु द्रव्येष्वमेकत्वयोगाभाक्तेः स्तु तत्र भान्त किमेकत्वनेत्यत आह । यदि पारमार्थिकमेकत्व व्यञ्जित्वाभ्युपगन्तव्यं तदा न प्रयोगो भाक्त मुख्यपूर्वकत्वाभाक्ते न च प्रत्ययोभान्त प्रमापूर्वकत्वाभिमन्य प्रमितं ह्यारोप्यते नाप्रमितम् असत्प्राप्तेर्निरासात् अन्यथाप्याते साधनादिति भावः ॥

1 With the purpose of parenthetically rejecting the Sāṅkhya doctrine of the unity and single individuality and indivisibility of integrant parts and integrated wholes, it is stated that there is neither unity nor single individuality in cause and effect that is there resides no unity or single individuality in both the cause and its effect. For this the reason assigned is that there do not exist in the cause and its effect unity and single individuality. Unity is indivisibility, single individuality is non-dissimilarity. Since these do not exist in the sum of constituent parts and the constituted whole, the parts and the whole are not identical, for it is allowed on all hands that the thread is cognised as separate from the cloth and dissimilar to it. V

### एतदनित्ययेव्याख्यातम् ॥ ८ ॥

Aph. 8 This is explained in relation to non-eternal [cause and effect]

2 This—the possession of non-existence of unity and single individuality by reason of possession of non-existence of indivisibility and non-dissimilarity—is affirmed of non-eternal cause and effect. Accordingly on the hypothesis of the indivisibility of the threads and cloth it would follow that in the case of the production

1 अथवाप्यवतोरैक्यमेकपृथक्त्वञ्च नतु तयोर्भेद इति साङ्ख्यमतप्रसङ्गाविराक्तुमाह । कार्यकारणयोरैक्यं नयैकपृथक्त्वं किमप्यैक्यमेकपृथक्त्वं वा कार्यकारणोभयनिष्ठं न भवतीत्यर्थः । अत्र हेतुमाह कार्यकारणयोरैक्यैकपृथक्त्वाभावात् एकत्वमभेदः एकपृथक्त्वमप्येवमेव तयोर्भावात् तन्तु पटाद्यिभं पटविधर्मत्वादिति तेषां सच्चित्त्वादिति भावः ॥

2 एतदभेदाद्येधर्म्यभावात्त्येकैकपृथक्त्वाभावात्त्वमनित्यये । कार्यकारणयोः कथितमित्यर्थः तथाच तन्तुपटयोरभेदाङ्गीकारे तन्तुत्वाददशायां पट उत्पद्यते पटोऽप्यतिदशायां तन्तुत्वात् तन्तुनाशदशायां पटो नश्यति पटनाशदशायां तन्तुर्नश्यतीत्यादिप्रत्ययप्रयोगात् प्रसङ्गः न चेत्प्रातिघनाशघेदाप्रमाणिकोऽप्यभिर्भावेतिरोभावाभ्यामेव तत्प्रतीत्युपपत्तेरिति वाच्यमाविर्भावाङ्गीकारेऽप्यस्याप्रसङ्गात् तदुत्पत्तिस्वीकारे तु किमपराद्धं पटाद्युत्पत्तिभिः आविर्भावे आविर्भावस्योत्पादस्य चानङ्गीकारे आविर्भावस्य सार्व्यादिकत्वप्रसङ्गः न ह्यविर्भावस्य सार्व्यादिकत्वसाङ्ख्यैरपि स्वीक्रियते यस्मिन् पट उत्पद्यते पटाऽपि नश्यतीत्यादिकं सार्वभौमिकानुभवं यद्यत्पादघिनाशसाधकं एकविधपदानुभवस्य विषयान्तरविषयकत्वस्वीकारे घटपटादेरप्यपलापापत्तिरित्यतमसद्भावेऽपि ॥

of the threads the cloth would be cognised and said to be produced, in the case of the production of the cloth the thread would be cognised and said to be produced, in the case of the destruction of the threads, the cloth would be cognised and said to be destroyed, and in the case of the destruction of the cloth, the threads would be cognised and said to be destroyed. Nor can it be maintained that production and destruction are no proofs, because it is possible that the cognition of these is caused merely by appearance and disappearance, for on the hypothesis of an appearance of an appearance there will result a regress to infinity. On the hypothesis of their production, therefore, what fallacy is there involved in the production of the cloth &c ? And if the appearance in appearance be not allowed to be production, it follows that appearance is constant, but the constancy of appearance is not admitted even by the Sāṅkhyas. In fact, the universal experience that the cloth is produced and destroyed and so forth, is proof of production and destruction, for if experience of one object be allowed to have another object for its object, we must deny also the water pot cloth, &c. This error has been sufficiently discussed. V

Conjunction.

अन्यतरकर्मज उभयकर्मजः सयोगजश्च सयोग ॥ ६ ॥

Aph 9 Conjunction is produced by the action of one of the two conjunct objects by the action of both, and by conjunction

Uncontradicted cognition of the conjunct, is proof of the existence of conjunction. As results may be inferred substance as

सयोगे सपुनःप्रतीतिरव्याधिता प्रमाणं कार्याणि च अथयत्रसंयोगेषु द्वयमग्निर्मे  
योगे पाकजकपादय प्रत्ये परिमाणविशेषः मेघः शीतसंयोगे शब्द इत्याद्यहम् । नचा  
विरलौत्वातिरेय सयोगः सप्तभङ्गपरिणामयोगोर्निर्वासात् अप्राप्तिपूर्विका प्राप्तिः सयोगः  
सचान्यतरकर्मजः क्रियायता श्येनेन निर्दिष्टस्य स्वाद्योस्तदभिमुखाक्रियारहितस्य सक्रिय  
स्यापि धायत यथा धायता पुरुषान्तरेण पृष्ठदेशसयोगः उभयकर्मजः मेघयोगोऽन्तर्भावो  
प्रत्येकः गङ्गीतसामर्थ्याभ्यामुभाभ्यामेव तज्जननात् सूतीयस्यदुलितकसयोगोऽस्ततश्च  
योगः स चैकस्मादपि भवति यथा तन्तुयोगसयोगात् पटवोर्यसयोगः कर्वाचिद्व्यासः स  
योगाभ्यामेकः सयोगः यथा द्वाभ्या तन्तुभ्यामाकाशस्य द्वौ सयोगौ ताभ्यामेकः एव द्वित  
न्तुपटस्याकाशेन सयोगः कर्वाचि यदुभिरपि सयोगैरेकः सयोगः आरभ्यते यथा दश  
भिस्तन्तुभिराकाशस्य दशसयोगा एकमेव दशतन्तुपटाकाशसंयोगमारभन्ते कर्वाचि

proof of conjunction of integrant parts , colour &c produced by burning is proof of conjunction with fire , particular extension as proof of accretion, sound as proof of the conjunction of a kittle drum and ether and so forth Conjunction is not mere contiguous production; as excluding momentary interruption and modification, conjunction is contact having non contact as its antecedent This is produced by the action of one of the conjunct objects, as the conjunction of a hawk in motion with a motionless post, or the conjunction of one in motion with one not in motion towards him, as conjunction of a runner with back of another person running Conjunction is also produced by the action of both conjunct objects, as that of two rams or of two wrestlers this being produced by both, each having individually acquired the power The third kind

पुनरेकस्मादपि सयोगादसमवायिकारणात् सयोगद्वयमुत्पद्यते यथा पार्थिवाप्ययो परमायौ प्रथममनारम्भके सयोगे जाते पार्थिवे परमायो पार्थिवपरमाद्यन्तरेण आप्ये च परमाणावाप्यपरमाद्यन्तरेण च परमाणावाप्यपरमाद्यन्तरेण द्व्यणुकद्वयारम्भक सयोगद्वयमुत्पद्यते ताभ्या सयोगाभ्या सजातीयनिष्ठाभ्या द्व्यणुकद्वय युगपदारभ्यते तत्र य पार्थिवाप्यपरमायोरनारम्भकसयोग उत्पन्नस्तेनैकेनैव पार्थिवपरमाणुनाप्यद्व्यणुकैर्नैक सयोग आप्यपरमाणुना पार्थिवद्व्यणुकैनापर सयोगो द्व्यणुकयोरेकपाद्यत्वात्तसमकालमेव जायते कारणाकारणसयोगेन कार्यकार्यसयोगेपरवश्य जननात् सूतत्रिभूनामन्यतरकर्मज एव विभुनास्तु न सयोग कारणाभावात् कर्म तावत्तत्र नास्ति नच तेन कारणाकारण सयोगात् कार्यकार्यसयोगोऽपि नास्ति नित्यस्तु सयोगो न सम्भवति अत्रतिपथिकाया प्राप्ते सयोगत्वात् नित्यत्वे तद्विधातात् एवञ्च सति विभागोप्यजस्तत्र स्यात् नचेष्टापत्ति सयोगविभागोर्विरोधिनीरविनश्यदवयवयोरेकत्रानुपपत्ते किञ्च सयोग प्रति प्रयोजिका युतिसिद्धि नच विभुनास्तत्सम्भव सात्ति द्वयोरन्यतरस्य वा पृथगतिमात्र युताशयाया यत्वा वा विनाशस्तु सयोगस्य समानाधिकरणाद्विभागादावप्यनाशादपि क्वचित् यथा तन्तुद्वयसयोगानन्तरमेकस्य तन्तोरेवपथ्योऽयं कर्म जायते तेनाश्वन्तराद्विभाग क्रियते विभागादारम्भकसयोगानाशस्तत्तुविनाशस्तन्तुविनाशात् सयोगानाशो यत्र तन्तुद्वय चिर युक्त सदनुत्पन्नक्रिय भवति क्वचित् तन्वदवयवकर्मणा यदा तन्ववारम्भकसयोगानाश क्रियते तदा तन्वन्तरे कर्मवित्तनात् आश्वयनुशयिभागाभ्या युगपदवयवाभ्या सयोगो न गत्यतीत्याहुः । तज्जानुपपन्न समवायिकारणानाशश्च विभागानुत्पत्ते समवायिकारणस्य कालप्रसक्तत्वस्यादित्यन्तिप्रसक्त सजाय सयोगो दध्यारम्भ निरपेक्षो गुणकर्मसंश्लेषे अपेक्ष स्वसमानाधिकरणात्पन्नाभावप्रतीयेगी तथैवानुभवान् शास्त्रामात्रावच्छेदेनापि मरुति न्ययोऽधतरो यत्तमान कपिसयोग न्ययोऽधतरो कपिसयोग इत्यनुभवात् अथच्छेदमात्रेणा न्यथासिद्धौ परमाणुवृत्तिरापद्यते तथाच नापलभ्येत विभूनामप्युपाधिभेद एव प्रदेशस्त दधच्छेदेन वर्तमानस्य सयोगस्याव्याप्यवृत्तित्व परमाणुनिष्ठस्यापि सयोगस्य दिगादयो अथच्छेदकाश्चिन्तनीयाः ॥

of the threads the cloth would be cognised and said to be produced, in the case of the production of the cloth, the thread would be cognised and said to be produced, in the case of the destruction of the threads, the cloth would be cognised and said to be destroyed, and in the case of the destruction of the cloth, the threads would be cognised and said to be destroyed. Nor can it be maintained that production and destruction are no proofs, because it is possible that the cognition of these is caused merely by appearance and disappearance, for on the hypothesis of an appearance of an appearance there will result a regress to infinity. On the hypothesis of their production therefore what fallacy is there involved in the production of the cloth &c ? And if the appearance in appearance be not allowed to be production, it follows that appearance is constant, but the constancy of appearance is not admitted even by the Sankhyas. In fact, the universal experience that the cloth is produced and destroyed and so forth, is proof of production and destruction, for if experience of one object be allowed to have another object for its object we must deny also the water pot cloth, &c. This error has been sufficiently discussed. V

Conjunction. **अन्यतरकर्मज उभयकर्मज संयोगजश्च संयोग ॥८॥**

Aph 9 Conjunction is produced by the action of one of the two conjunct objects by the action of both and by conjunction

1 Uncontradicted cognition of the conjunct is proof of the existence of conjunction. As results may be inferred substance as

1 संयोगे संयुक्तप्रतीतिरप्राप्तिः प्रमाणं कार्याणि च अथयथसंयोगेषु दृश्यमग्निर्भवेति पाकजकृपादयः प्रचये परिमाणविशेषे भेदकांशसंयोगे शब्दः सत्याद्वयम् । नचा विरलात्प्रतीतिरेव संयोगः क्षणभङ्गपरिणामयोर्निरासात् अप्राप्तिपूर्विका प्राप्तिः संयोगाः सचान्यतरकर्मजः क्रियायता प्रयेनेन निष्क्रियस्य स्याणास्तदभिमुखक्रियारहितस्य सक्रियस्यापि धायत यथा धायता पुरुषान्तरेण एष्टदेशसंयोगः उभयकर्मजः मययोर्मन्त्रयोर्वा प्रत्येकं गृहीतसामर्थ्याभ्यामुभयोरप्येव तज्जननात् सूतोपस्त्वहुनितरुसंयोगादुत्पत्तरुसंयोगः स चैकस्मादपि भवति यथा तन्तुयोरुणसंयोगात् पटसंयोगः क्वचिदुभयो संयोगाभ्यामेकः संयोगः यथा द्वाभ्या तन्तुभ्यामाकाशस्य द्वा संयोगौ ताभ्यामेकः एव द्वितन्तुकपटस्याकाशेन संयोगः अथचि धनुर्भिरपि संयोगैरकः संयोगः आरभ्यते यथा दशभिस्तन्तुभिराकाशस्य दशसंयोगा एकमेव दशतन्तुकपटाकाशसंयोगमारभन्ते अथचि

proof of conjunction of integriant parts, colour &c produced by burning as proof of conjunction with fire; particular extension as proof of accretion, sound as proof of the conjunction of a kettle-drum and ether, and so forth. Conjunction is not mere contiguous production; as excluding momentary interruption and modification, conjunction is contact having non-contact as its antecedent. This is produced by the action of one of the conjunct objects, as the conjunction of a hawk in motion with a motionless post, or the conjunction of one in motion with one not in motion towards him, as conjunction of a runner with back of another person running. Conjunction is also produced by the action of both conjunct objects, as that of two rams or of two wrestlers, this being produced by both, each having individually acquired the power. The third kind

पुनरेकस्मादपि संयोगादसमवायिकारणात् संयोगद्वयमुत्पद्यते यथा पार्थिववाय्वयोः पर-  
मायवो प्रथममनारम्भके संयोगे जाते पार्थिवे परमाणोः पार्थिवपरमाण्वन्तरेण आय्वे  
च परमाणावाय्वपरमाण्वन्तरेण च द्वाणुकद्वयपरमाण्वन्तरेण द्वाणुकद्वयपरमाण्वन्तरेण  
योगद्वयमुत्पद्यते ताभ्यां संयोगाभ्यां सजातीयनिष्ठाभ्यां द्वाणुकद्वय युगपदारभ्यते तत्र यः  
पार्थिववाय्वपरमाण्वोरनारम्भकसंयोग उत्पद्यते तेनैव पार्थिवपरमाणुनाप्यद्वाणुकेनैकः सं-  
योगः प्राप्यपरमाणुना पार्थिवद्वयणुकेनापरः संयोगो द्वाणुकयोरुपाद्यत्पत्तिसमकालमेव  
जायते कारणाकारणसंयोगेन कार्यकारणसंयोगेयोरवश्य जननात् सूक्ष्मं त्रिभूनामन्यतरकर्मज  
स्य विभुनेस्तु न संयोगः कारणाभावात् कर्म तावत्तत्र नास्ति नच तेन कारणाकारण-  
संयोगात् कार्यकार्यसंयोगोऽपि नास्ति नित्यस्तु संयोगो न सम्प्रति अर्पितपर्विकायाः  
प्राप्तेः संयोगत्वात् नित्यत्वे तद्विघातात् खञ्ज सति विभागोपपन्नस्तत्र स्यात् नचेष्टापत्तिः  
संयोगविभागयोर्विरोधिनाश्चिद्वयस्यैकैकानुपपत्तेः किञ्च संयोगं प्रति प्रयोजिका  
युतिसिद्धिः नच विभुनेस्तत्सम्भवः साक्षि द्वयोरन्यतरस्य वा एयगतिमात्रं युताययाथा-  
यत्यं वा विनाशस्तु संयोगस्य समानाधिकरणाद्विभागादाशयनाशदपि क्वचित् यथा  
तन्तुद्वयसंयोगानन्तरमेकस्य तन्तोरावयवैर्गो कर्म जायते तेनाश्वन्तराद्विभागः क्रियते वि-  
भागादारम्भकसंयोगानाशस्तत्तुविनाशस्तन्तुविनाशात् संयोगनाशो यत्र तन्तुद्वयं चिरं सं-  
युक्तं सदनुत्पन्नक्रिय भवति केचित्तु तन्त्यवयवकर्मणा यदा तन्त्यारम्भकसंयोगनाशः  
क्रियते तदा तन्त्यन्तरे कर्मचिन्तनात् आशयनाशविभागभ्यां युगपदप्यत्राभ्यां संयोगो न-  
शयतीत्याहुः । तच्चानुपपन्नं समवायिकारणनाशवर्णे विभागानुत्पत्तेः समवायिकारणस्य  
कार्यसमकालस्यापित्वनिषमात् सत्राय संयोगो द्वायारम्भे निरपेक्षो गुणकर्मारम्भे सापेक्षः  
स्यसमानाधिकरणात्यन्ताभावप्रतीयेगी तथैवानुभवात् शाखामात्रावच्छेदेनापि महति  
न्ययोधतरे। यत्तमानः कृपिसंयोगः न्ययोधतरे। कृपिसंयोग इत्यनुभवात् अत्रच्छेदमात्रेण  
न्ययोधतरे। यत्तमानः कृपिसंयोगः न्ययोधतरे। कृपिसंयोग इत्यनुभवात् अत्रच्छेदमात्रेण  
दयच्छेदेन यत्तमानस्य संयोगस्याप्यप्युत्पत्त्यं परमाणुनिष्ठस्यापि संयोगस्य दिगादयो-  
ऽवच्छेदजात्रिचन्तनीयाः ॥

of conjunction or conjunction produced by conjunction is such as conjunction of the hand with a tree resulting from conjunction of a finger with the tree. This moreover results from one conjunction as the conjunction of a piece of cloth with the glass may result from the conjunction of a thread and the glass. In some cases one conjunction is produced by two conjunctions, as two conjunctions with ether may be produced by two threads and by these two conjunctions a single conjunction of a piece of cloth made of two threads with the ether. In other cases a single conjunction is originated by a plurality of conjunctions as when ten conjunctions with ether originated by ten threads, originate a single conjunction between a piece of cloth made of ten threads and the ether. Sometimes on the other hand two conjunctions are produced from one single conjunction as their non-coherent cause, as when there having first taken place a non-origivative conjunction between two atoms terrene and aqueous, subsequently two conjunctions origivative of binary atomic aggregates are produced a conjunction in the terrene atom with another terrene atom and in the aqueous atom with another aqueous atom. By these two conjunctions existing in homogeneous objects two binary atomic aggregates are simultaneously produced. In these by the one non-origivative conjunction produced in the terrene and aqueous atoms, a single conjunction of the terrene atom with the aqueous binary atomic aggregate and another conjunction of the aqueous atom with the terrene atomic aggregate are produced simultaneously with the production of colour &c. in the two binary aggregates, for the conjunction of a cause and non-cause must necessarily produce a conjunction of an effect and non-effect. The conjunction of all pervailing entities with limited objects is produced by reciprocal action only. Of two all pervailing substances there is no conjunction for there is no cause of conjunction. There exists in them no action therefore there results in them no conjunction of effect and non effect from conjunction of cause and non cause. An eternal



conjunction is impossible, for conjunction is contact having non-contact as its antecedent, and this is repugnant to the nature of the eternal. Also in this case (were eternal conjunction possible), no disjunction could be therein produced. Nor can it be allowed (as involving no objection, that no disjunction is therein produced), for conjunction and disjunction reciprocally repugnant and of indestructible condition, are impossible. Moreover previous unconnectedness is a necessary condition of conjunction, and this consists in the individual movement of one or other of two objects, or co-inherence in the substratum of the object joined. Destruction results from disjunction in-coexistent with conjunction, or from disintegration of the site of the conjunction in some instances, as when after the conjunction of two threads, action is produced in that portion of a thread which constitutes its extremity, by this action there is effected disjunction from what now becomes the extremity, from this disjunction results destruction of the original conjunction, from this results destruction of the thread, from destruction of the thread results destruction of the conjunction, where two threads having been long conjoined action is not produced in them. Some have maintained that when by action in the portions of the thread there is effected destruction of the conjunction original of the thread, the conjunction is destroyed by destruction of the substratum and disjunction simultaneously produced, inasmuch as action is conceived to exist in another thread. This is impossible for disjunction is impossible at the moment of the destruction of the co-inherent or material cause, it being a law that the co-inherent cause is of equal duration with the effect. This conjunction is absolute in the origination of substances, and relative in the origination of qualities and actions, non-existent in the case of the absolute non-existence of its proper substratum, for it is observed to be so. The conjunction existing between an ape and a great sacred fig-tree limited to conjunction with the branches only, exists, inasmuch as it is observed that there exists

in the sacred fig tree conjunction with the ape For were it to be accounted for otherwise than by such mere limitation, conjunction might possibly reside in an ultimate particle, and consequently be not cognisable Locality is an accidental difference of all pervading substances, and conjunction as determined in position must be less than co-extensive with them Of conjunction residing in an ultimate particle, space &c may be regarded as determinant U

हेतेन विभागो व्याख्यातः ॥ १० ॥

Apb 10 By this disjunction is explained

<sup>1</sup> The analogy of conjunction to disjunction is stated. Disjunction also is of three kinds as divided into that produced by the action of one of the disjunct objects that produced by the action of both and that produced by disjunction Of these the first is instanced in the disjunction of a hawk from a mountain, the second in that of two rams retiring from conflict, the third is of two kinds being either produced by the disjunction of causes only, or by the disjunction of causes and non causes Of these disjunctions produced by disjunction the former class is exemplified where

<sup>1</sup> विभागे मयोगतन्व्यामाह । विभागोऽपि त्रिविध एककर्मजोभयकर्मजविभागज भेदात् तत्राद्य अयनशैलया द्वितीयो मेययो तृतीयस्तु त्रिविध कारणाकारणविभागजन्य कारणाकारणविभागजन्यश्चेति तत्राद्वयोपया प्रथम कपाले कर्म तत\* कपालद्वयविभाग\* ततो घटारम्भकसंयोगनाशस्ततो घटनाशस्ततस्तेन कपालद्वयविभागेन कपालस्याकाश दिना विभागो जन्यते तत कपालाकाशादिसंयोगनाश\* तत उत्तरदेशसंयोगस्तत\* कर्म नाश इति नच प्राथमिकेन कपालकर्मणा कथं कपालाकाशविभागो न जन्यते इति वाच्यम् एकस्य कर्मण आरम्भकसंयोगप्रतिद्वन्द्विविभागजनकस्यानारम्भकसंयोगप्रतिद्वन्द्विविभागजनकत्वविराधात् अन्यथा विक्रमस्तुकमलकुम्भलादिभङ्गप्रसङ्गात् तस्मादनारम्भका काशकपालसंयोगप्रतिद्वन्द्विविभागो न कपालकर्म जनयेत् तस्य घटारम्भकसंयोगप्रतिद्वन्द्विविभागजनकत्वात् नच कपालविभागेनैव घटनाशात् पृथं कुत कपालाकाशविभागो न जन्यत इति वाच्यम् आरम्भकसंयोगप्रतिद्वन्द्विविभागयतोऽयमस्य सति द्रव्ये देशान्तर विभागारम्भशात् कारणाकारणविभागजन्यविभागो यथा यत्र हस्तक्रिया हस्ततद्विभागस्तेन शरीरतद्विभागो जायते तत्र च हस्तक्रिया न कारण व्याधिकरणत्वात् शरीरे तु तदा क्रिया नास्ति अवयविक्रियाया यावदवयवक्रियानियतत्वात् अतस्तत्रकारणाकारण विभागेन कार्यकारणविभागे जन्यते इति अयमस्माद्विभज्यते इति प्रत्यक्षसिद्धोऽप्य विभाग गुण संयोगनाशेन नान्यथासिद्ध इति सङ्क्षेप ॥

*firstly* action is produced in one of the two halves of a water-pot, thence disjunction of the two halves of the vessel thence destruction of the conjunction originant of the water pot thence destruction of the water pot then by disjunction of the two halves of the water pot disjunction of the halves from the circumjacent ether &c. thence destruction of the conjunction of the halves with ether &c., thence conjunction with another place, thence destruction of the action. Nor is it to be urged in objection. How is it that disjunction of the halves of the water pot from the ether in which they were situated while component parts of the vessel is not produced by the primary action in the halves of the water pot? For one action productive of disjunction repugnant to the originative conjunction is contradictory to production of disjunction repugnant to non originative conjunction (such as that of the halves of the vessel with the ether circumjacent), since otherwise there would follow the possibility of the breaking of the buds of a full-blown lotus. The action then in the halves of the vessel cannot produce disjunction repugnant to the non originative conjunction of the halves of the water-pot and the ether inasmuch as such action produces disjunction repugnant to the conjunction originative of the water-pot. Nor can it be objected. Whence is it that disjunction of the halves of the vessel and the ether is not produced by the mere disjunction of the two halves, previously to the destruction of the water-pot? For disjunction from another place is impossible in an existing substance in any portion possessed of disjunction repugnant to the originative conjunction. Disjunction produced by disjunction of causes and non-causes is exemplified whereby action of the hand disjunction of the hand from a tree is produced; and by this mediate disjunction of the body from the tree. In this disjunction the action of the hand is not the cause for there is a difference of substratum. But there is not at that time action in the body, for the action of a composite whole is determined as the action of the sum of the constituent parts. In

this case, therefore, there is produced by disjunction of cause and non cause a disjunction of effect and non-effect. This same quality, disjunction, is proved to exist by the presentative cognition that one object is disjoined from another, and is not therefore otherwise accounted for or unnecessarily assumed. V.

**संयोगविभागयोः संयोगविभागाभावो ऽणुत्वमहत्त्वाभ्यां व्याख्या-  
तः ॥ ११ ॥**

Aph. 11. The non-existence of conjunction and disjunction in conjunction and disjunction is explained by smallness and greatness

\* Conjunction and disjunction are not possessed of conjunction and disjunction, as smallness and greatness are not possessed of smallness and greatness, for qualities have no qualities V.

**कर्मभिः कर्माणि गुणैर्गुणा अणुत्वमहत्त्वमिति ॥ १२ ॥**

Aph 12 Actions [are explained to be void] of actions and qualities by smallness and greatness

\* The aphorism Actions &c is repeated for clearness, or to aid the memory Its meaning has been already expounded (VII 1 15) V.

**युतसिद्धभावात् कार्यकारणयोः संयोगविभागो न विद्यते ॥ १३ ॥**

Aph 13 Inasmuch as there is non existence of unconnectedness, there exist not conjunction and disjunction in an effect and its cause

\* A solution of the difficulty why there should not be con-

\* संयोगविभागो न संयोगविभागयन्तो यथाऽणुत्वमहत्त्वे नाणुत्वमहत्त्वयतो गुणाना निर्गुणत्वादित्यर्थः ॥

\* कर्मभिरिति सूत्रं स्पष्टार्थे स्मरणार्थं वा पुनरुक्तम् अस्वार्थं प्रागेवाभिहितं ॥

\* ननु अत्रयथावयविनो. कय न संयोगविभागादित्याशङ्क्यामाह । युतसिद्धिः परस्परसम्बन्धगुणयोरवस्थानं कार्यकारणयोरवयवावयविनोर्न संयोगविभागो यतते युतसिद्धभावात् नहि घटाद्यवयवो कपालाद्यवयवसम्बन्धः सन् तिष्ठति येन तयोः संयोगविभागो सम्भाव्येयातामिति ॥

junction and disjunction in constituent parts and constitutes wholes, is stated Unconnectedness is the state of two objects void of mutual connection Conjunction and disjunction do not exist in a cause and its effect that is in the constituent parts and the constituted whole inasmuch as there is non existence of unconnectedness For a constituted whole a water pot and the like does not remain in existence out of connection with its constituent parts the two halves of the vessel &c, that conjunction and disjunction should be possible in the integrant parts and the integrate whole V

गुणत्वात् ॥ १४ ॥

Aph 14 Inasmuch as it is a quality [a word has not conjunction with the object which it denotes ]

<sup>1</sup> A previously supposed view is here stated with the purpose of establishing that there exists between a term and its designates a connection of power in obviation of the difficulty —How can there be a conjunction between a verbal sign and its significate, for a word or sound being a quality cannot possess any quality nor is it to be replied that there exists not between them any conjunction for were that the case there might result from such a verbal sign as water pot the verbal apprehension of a piece of cloth there being no speciality of connection The term denotative being a quality there can exist therein no conjunction with the object denoted that is with the water pot, &c. V

गुणो ऽपि विभाव्यते ॥ १५ ॥

Aph 15 A quality also is imphew

<sup>1</sup> ननु शब्दार्थयो कच सयोग सम्प्रति शब्दस्य गुणत्वेन गुणयत्वासम्भवात् नच नास्त्येव तयो सयोग इति वाच्य सम्यक्तत्वाप्रतिषेधे घटादिशब्दात् पटादिशब्दयो धापत्तित्यत पदपदार्थयो शक्तिसम्बन्धव्यवस्थापयित्वा पूर्णपदमिति प्रतिपादकस्य शब्दस्य गुणत्वात् तत्र प्रतिपादस्य घटादे सयोगो न सम्प्रतीत्यर्थ ॥

Moreover the object is sometimes characterised as as a colour, taste, &c., and with this conjunction is not possible, no quality being allowed to exist in a quality Hence it is said that a quality also is an object—these words having to be supplied—, a quality, as colour &c may be the object of a word, but with this there can be no conjunction or connection Or the sense may be that a quality also is implied or denoted by a word, and that the word can have no conjunction or connection with this quality U

निष्क्रियत्वात् ॥ १६ ॥

Aph 16 Inasmuch as there is no action [in the term and the object denoted by it there exists no conjunction between them]

\* Similarly connection by conjunction cannot exist in substances such as ether denoted by such words as *sky*, for conjunction which is produced by action is impossible in the term designating and the object designated these being void of action V

असति नास्तीति च प्रयोगात् ॥ १७ ॥

Aph 17 Inasmuch also as the expression *is not* is used of the non existent

\* Conjunction is impossible inasmuch as the object designated may not exist It is therefore said Inasmuch also as it is observed that the expression *is not*—and in virtue of the particle *also* is to be understood *will be*—is used of the non existence, of that which

१ किञ्च विषयोऽपि क्वचिद्वृत्तपरसादितव्यत्वेन संयोगो न सम्भवति गुणे गुणानङ्गीकारादित्याह । गुणोऽपि विषय इति शेषः गुणोऽपि रूपादि शब्दस्य विषयो न तु तेन सर्वं संयोग सम्भव इत्यर्थं यद्वा गुणोऽपि शब्देन विभाव्यते प्रतिपाद्यते तेन च शब्दस्य न संयोग सम्भव इत्यर्थः ॥

२ एव गगनादिशब्दप्रतिपाद्ये आकाशादिदृष्ट्येऽपि संयोगस्य सम्भवता न सम्भवति प्रतिपाद्यप्रतिपादकयोः कर्मशून्यत्वेन क्रियाजनकस्य संयोगस्यासम्भवादित्यर्थः । गगनादिशब्दस्य गगनादेश्च निष्क्रियत्वात् संयोगो न सम्भवतीत्यर्थः ॥

३ प्रतिपाद्यस्यायतमानत्वादपि संयोगो न सम्भवतीत्याह । असति अयिद्यमाने नास्तीति चकाराद्यभिप्रेयसीति च प्रयोगदर्शनात् तद्याच्चातीतघट इदानीं नास्ति परदिने घटो भविष्यतीत्यादिप्रयोगेण अतीतानागतघटयोर्दोषो भवति नच ताभ्यां शब्दस्य संयोगादि सम्भवतीत्यर्थः ॥

is not known to be Thus by reason of the expressions, The past water-pot does not now exist, Tomorrow the water-pot will exist, there results a cognition of a past and a future water-pot, and there can be no conjunction &c between them and words. V.

शब्दार्थावसम्बन्धौ ॥ १८ ॥

Aph 18 The word and its meaning are without connection

1 If there be conjunction between the word and its meaning it follows that the word and its meaning are without connection U.

संयोगिनो दण्डात् समवायिनो विशेषाच्च ॥ १९ ॥

Aph 19 [The cognition] of that which possesses conjunction [results from knowledge of the conjunct as] from a staff, and [the cognition] of that which possesses co-inhesion [results] from the particular.

2 It is stated that there is no cognition conversant about conjunction and other connections between a word and its meaning. From a staff—being conversant about a staff—results a cognition (for these words are to be supplied) of that which possesses conjunction—of a man possessing conjunction with the staff, and from the particular—being conversant about a particular constituent element—results a cognition of that which possesses co-inherence—of a constituted whole There is, then, no cognition of the term water-pot as possessing a water-pot, or of a water-pot as possessing the word water-pot, as there is a cognition, conversant about connec-

1 शब्दार्थयोः संयोगश्चेत्तास्ति तदेतदवाप्तं शब्दार्थावसम्बन्धादित्यर्थः ॥

2 शब्दार्थयोः संयोगादिसंसर्गाद्यगाहो प्रत्ययोऽपि नास्तीत्याह। दण्डात् दण्डमयगाह संयोगिनः दण्डसंयोगिनः पुरुषस्य विशेषादयप्रविशेषमयगाह समवायिनोऽयप्रविनः प्रतीतिर्भवतीतिशेषः तथाच यथा संयोगसम्बन्धाद्यगाहो दण्डो पुरुष इति प्रत्ययः समवायसम्बन्धाद्यगाहो करो कुञ्जइति प्रत्ययश्च स्यारम्भिको नोक्तानां तथा घटयान् घटशब्दः घटशब्दयान् घटइत्यादिप्रत्ययो नास्तीति घटपदार्थेन संयोगो नया समवायः सम्बन्ध इत्यर्थः। करो कुञ्जर इत्यादौ तु स्थानुयोगिकसमवायः संसर्गतया भासते कथानं घटपदित्यादौ तु समवाय एवेत्यादिकमुद्घोषम् ॥

tion by conjunction of a man with a staff, and a cognition conversant about connection by co-inherence, of an elephant with a trunk, current among men. Therefore there is no connection of conjunction or of co-inhesion between the denotative term and the object denoted. V

**सामयिकः शब्दादर्थप्रत्यय ॥ २० ॥**

Aph 20 The recognition of a meaning from a word is conventional

<sup>1</sup> It may be asked, If there be neither conjunction nor co-inherence between a word and its meaning, by what connection does a term convey a determinate sense? To this the reply is furnished. It is conventional. Convention is the arbitrary dispensation of the Deity, that by such and such a word such and such a sense is to be understood. Whatever word was arbitrarily assigned by the Supreme Being to any meaning conveys that meaning it is the

<sup>1</sup> ननु यदि न संयोगो नवा समवायः शब्दार्थयोस्तर्हि केन सम्यग्धेन शब्दो नियतमर्थे प्रतिपादयतीत्यत आह । सामयिक इति समय ईश्वरसङ्केत आत्माच्छब्दादयमर्थोद्योद्य इत्याकार यः शब्दोयास्मिन्नर्थं भगवता सङ्केतित स तमर्थे प्रतिपादयति तच्चात्र शब्दार्थयोरोग्ररेच्छेत् सम्यग्धेन स एव समयस्तदधीन इत्यर्थं यथा नकुनदप्यापस्य पटा या काचिदोपधि सा सर्वार्थि संप्रतिपद्यन्ति सच समयः प्रचिद्वयद्वारादप्यतः यथा प्रयोजनेन घटमानपत्युक्ते प्रयोज्यस्य कम्बुयोयावान्तमर्थमानयतीतिज्ञानं तावदनुमिनोति तदस्याद्याल इयमस्य प्रवृत्तिज्ञानजन्या प्रवृत्तित्वात् मत्प्रवृत्तियत् तच्च ज्ञानमेतद्वाक्यजन्यमेतदनन्तरभावित्वात् एतज्ज्ञानविषयो इय कम्बुयोयावानर्थो घटपटयाद्य इत्याद्यायोद्वाद्वाप्रक्रियया द्यालस्य घटपटादावर्थं व्युत्पत्तिः क्वचित्च साक्षादाप्तयाकादेव यथाऽय कम्बुयोयावानर्थो घटपटयाच्च इति क्वचिदुपमानात् यथा गोसदृशोपपन्नं यथा मुद्रस्तथा मुद्रपत्नी यथा मापस्तयामापपर्णात्यादि साधर्म्यापमानात् क्वचिद्विन्दाकारादपि वाक्यात् यथा धिरु करभमतिलम्यौष्ट दीर्घयोव कठोरकण्टकाग्निमपसदं यशूनामिति निन्दावाक्यप्रणानन्तर तादृशीप्यदमुपलभ्यापमसौ करभ इति व्युत्पत्तिः क्वचित् प्रसिद्धपदसमानाधिकरणत्वात् यथा प्रभिन्नरुमलादरे मधूनि मधुकर विप्रताति वाक्यप्रणानन्तर भयत्यपमसौ मधुकरपदवाच्य प्रभिन्नरुमलोदर मधुपानकर्तृत्वात् यथा या सप्तकारतरी मधुर पित्रो रीताति । तदेतदनुमानं वा शब्द एव या प्रसिद्धपदसमानाधिकरणपदमाम्यौक्त्यादक उपमानाग्रण्येव एव या मधुपानकर्तृत्वस्य भ्रमरादिव्यत्यन्तरसाधर्म्यस्थोपनयात् । समयश्च जातिमात्रे व्यक्तराक्षेपत एयोपस्थितइति तातातिका जातो व्यक्तेः बोधयशक्तिः किन्तु जात्यग्रे ज्ञाता व्यक्त्यग्रे स्वरूपसतो प्रयोजनेति प्राभाकराः । समय शक्तिरेव व्यक्ताकृतिजातय पदार्था इति शब्दाः । यथादिपदानामिदं गति गुणवर्मादियाचरूपदानान्तु जातिव्यक्तेः एवार्थ इति मयूरे विपश्चितम् ॥



will of God that is the connection between term and its signification. This connection is a convention, that is, it is dependent upon convention, as whatever plant the ichneumon touches with his teeth is an antidote to poison. This convention is sometimes derived from common usage, as for instance when any one gives the order Bring the water-pot, and a child standing by infers the cognition of another who receives the order and brings an object possessing a tubular neck, the child inferring that this activity of the bringer is produced by knowledge, inasmuch as it is an activity like its own activity, and that this knowledge is produced by the words of the person who gives the order, because it is brought into being subsequently to those words. The child's knowledge of the meaning of water pot, piece of cloth, is by the process of insertion and elimination of words, in that the object of this knowledge is an object possessing a tubular neck denoted by the word water pot. At other times this convention results from direct testimony, as that this tubular-necked object is designated by the term water pot. At other times it results from comparison or recognition of similarity, as through the judgment of similarity that a gayal is like a cow, mudga-parā (a kind of bean) is like mudga, mīsha-parā (a leguminous plant) is like a bean. At other times it results from opprobrious language as when after hearing, O the camel with pendulous upper lip and long neck the eater of hard thorns the vilest of animals,—on seeing such an object there ensues the verbal knowledge that it is a camel. At other times it results from collocation with terms of known import, as when after hearing the proposition, The bee is sipping sweets in the cloven lotus blossom, it is inferred that this must be that which is denoted by the word bee inasmuch as this is the agent in the drinking of nectar in the cleft hollow of the lotus, or as in the common example, The cuckoo sings sweetly in the mango tree. This is therefore, an inference or even a mere sound producing etymological knowledge, through the force of collocation with words known import. Or it is a kind

of knowledge by comparison, through subsumption of similarity to other individual bees &c, viz agency in the drinking of nectar. The convention, according to the followers of Tutata has reference only to the universal, being applied to the individual only by a transference. According to the Prabhākara the denotative capacity is expressive of both the class and the individual, but is cognised in relation to the universal, and by its essential form determines the cognition of the individual. The ancients teach that the convention is the verbal power, and that objects are universals which are the forms of the individuals. This is the case with terms like cow &c, but the object of words expressive of qualities, actions &c., is both the universal and the particular, as is detailed in the Mayukha. U

That connection between words and objects which produces verbal knowledge, is now pointed out. The knowledge of the

१ इदानीं शब्दवैधापायिक पदपदार्थयोः सम्बन्ध प्रदर्शयति । शब्दादर्थप्रत्यय सामयिक समयरूपसम्बन्धप्रयोज्यस्तथाच पदपदार्थयोः समयरूप सम्बन्ध एव शब्द वैधानियामकः समयश्च सङ्केत सच द्विविधो नित्य आधुनिकश्च तत्र नित्यसङ्केत शक्ति आधुनिकेत परिभाषा सकतश्चास्माच्छब्दादपमथाद्योऽप्यव्याकारक शब्द शब्द इममय वैधायित्वव्याकारको या तदुक्तम् । आज्ञानिकश्चाधुनिकः संकेताद्विविधः स्मृतः । नित्य आज्ञानिकस्तत्र या शक्तिरिति गीयते । कादाचित्कस्याधुनिकः शास्त्र कारादिभिः कृतः ॥ इति शक्तिपदश्च व्यवहारादितो भवति तदुक्तम् शक्तिपदे व्या करणापमानात् केषाप्तवाक्याद्व्यवहारतश्च । साविध्यत सिद्धपदस्य यदा वाक्यस्य शेषाद्विद्वत्तर्दान्ति इति । धातुपकृतिप्रत्ययादीनां शक्तिपदे व्याकरणात्म्यमिति यदा कर्मणि द्वितीया कर्तरि परस्मैपदम् इत्याद्यनुशासनात् कर्मत्यादेः द्वितीयादेः उपमा नाद गद्यादिसादृश्यज्ञानात् गद्यपत्यादिजात्यवच्छिन्ने गद्यवादिपदानां शक्तिपद कायात् गुणे शुक्रादयः पुंसि गुणिल्लाम्नु तद्वृत्ति । शीते गुण तद्वदर्थः सुशीते शिशिराज्ज ॥ चूर्णे वादः समुत्तिज्जपिज्जने भयमाकुने । इत्यभिदकृत श्रेतादेः शुक्रादिशब्दानां शक्तिपदः कौकिलः पिरुपदश्चाद्य इत्याद्याप्तवाक्यात् कौकिलादेः विकारिपदानां शक्ति पदः प्रयोज्यप्रयोजकव्यवहारात् गौत्रादिशिशिष्टे गद्यादिपदानां शक्तिपदः तथाहि यत्र प्रयोजकशब्देन गामानयेत्युक्तम् तच्छ्रुत्या प्रयोज्यशब्देन गौरानोः तदवधार्य पार्श्वस्थो बालो गद्यानयेन गामानयति शब्दप्रयोज्यमवधारयति ततश्च गा यधान अवधमानये स्यावापाद्वापाभ्यां गद्यादिपदानां साक्षाद्विशिष्टत्वादेः शक्तिः यत्प्राप्तिः प्रसिद्धार्थकपद सामानाधिकरण्यात् नीरूपः स्पर्शवान् धातुः सत्कृत्यालङ्कृता कन्या ददानः कुरुदः स्मृतः इत्यादेः रूपशून्यस्पर्शप्रदादेः वाय्वादिशब्दस्य कन्यादात्रादेः कुरुदादिशब्दस्य च शक्तिः पदः सय वाक्यशेषादपि यथा ययपदस्य कर्तुप्रभती म्नेच्छाना दीर्घगुके च शिष्टानां व्यवहारात् व्यवहारादेकमात्रशक्तः परिच्छेत्तुमशक्यत्वात् नानार्थत्वस्य धान्याप्यत्वात्

meaning of words is conventional, or determined by the connection of convention. It is, therefore, a connection of convention between the term and the object, that determines verbal knowledge. Convention is arbitrary arrangement. This is of two kinds, eternal and modern. Eternal arbitrary arrangement is verbal power; modern arbitrary symbolism is terminology. The arbitrary symbolism takes for its form, that such and such a sense is to be understood by such and such a word, or such and such a term shall convey such and such a signification. It has therefore been said. Arbitrary symbolism has been declared twofold, original and modern. The original is eternal, herein is that which is called power, but the modern is occasional, imposed by scientific writers and others. The apprehension of power is from common usage, &c. It has, therefore, been said. The ancients have declared the apprehension of power to be from grammatical analysis, from knowledge of comparison, from lexicography, from testimony, and from usage, from contiguity to a term of know import, from the context, and from explication. The apprehension of the power of roots, crude forms, and affixes, results from grammatical

ययमपश्चरुर्भवेति इति युक्ता प्रथमपदस्यार्थसन्देहे वसन्ते सत्रयस्यानां जायते पञ्चशतानम् । मोदमानाश्च तिष्ठन्ति यथाः करिष्यशालिनः ॥ इति विध्यर्थकाद्वया प्रवर्तमानाद्वा-  
क्यशेषाद्वीर्यशुक् एव ययपदस्य शक्तिपट्टः यथा वा स्वाराज्यकामोऽग्निष्टोमेन यजेत  
इत्यादिविधिषेयीभूतेभ्यः । यच्च तु खेन सम्भिन्नं न च यस्तमनन्तरम् । अभिलाषोपनी-  
तञ्च तत् सुखं स्व.पदास्पदम् ॥ इत्यादिव्याक्येभ्यः स्वरादिपदस्य विज्ञातीयमुखादौ  
शक्तिपट्टः । क्वचिद्विषयादपि यथा पचति पाके करोतीति तुल्यार्थकत्वात् कृत्यादौ  
तिहादेः शक्तिपट्ट इति । तच्च ज्ञातायेव शक्तिर्न तु व्यक्तेः व्यभिचारादानन्त्याच्चेति मी-  
मांसकाः तत्रापि प्राभाकरमते व्यक्तिं विना जातिमानस्यासम्भवात्तुल्यवित्तियेयत्वादेव  
गामानयेत्यादौ व्यक्तेर्भानम् भट्टमते च सामानाधिकरण्यसम्बन्धेन कर्मत्वादौ गोत्वादेः  
प्रथममन्यययोः पञ्चानु कर्मताया गोशुतित्वस्यानुमानं भवतीति । मण्डनाचार्यमते  
व्यक्तेर्लक्षणाय भाषनं भवतीति । तदेतज्जातिशक्तिमतं न समीचीनं गामानयेत्यादौ  
व्यक्तेः शाब्दयोधविषयत्वस्यानुभ्रसिद्धस्य विना शक्तिमनुपपत्तेः न च लक्षणया व्यक्ते-  
र्भानम् मुख्यप्रयोगस्यासत्त्वे साक्ष्यिकप्रयोगस्य सम्भवात् न च तुल्यवित्तियेयत्वात्पि व्यक्ते-  
र्भानं सम्भवति कार्यभूतशाब्दयोधविषयतायाः कारणप्रयोज्यत्वस्यावश्यकत्वेन नियम-  
रूपस्य तुल्यवित्तियेयत्वस्य तत्राप्रयोजकत्वादिति तस्माज्जात्याकृतिविशिष्टव्यक्तायेव  
गयादिपदानां शक्तिरितमतमेवादरणीयम् तदुक्तं गीतमीये जात्याकृतिव्यक्तयस्तु पदार्थः  
इति ॥

analysis, as the knowledge from such rules as, The second case is used of the object, The transitive verb is of the agent, or that the accusative case &c is used of the object of the action &c From knowledge of comparison there results from knowledge of similarity to a cow &c the apprehension of the power of the terms *gayal* &c in restriction to the classes *gayal* &c According to such lexicographical information as White and other terms connecting qualities, in the masculine denote the subject of the attribute, Cold is a quality, The words chill cool, and benumbed imply possession of that quality, and Powder is that which is triturated, Routed and panic stricken denote extreme confusion,—according to such information there results apprehension of the power of the words white &c in reference to the white, &c Apprehension of the power of the terms *pika* &c in reference to a cuckoo &c, results from testimony such as A cuckoo is signified by the word *pika* From the practical relation of one who gives and one who receives an order, results apprehension of the power of the terms cow &c in reference to objects possessing the essential characters of a cow, &c For instance when an adult giving an order says Bring the cow, and another adult receiving the order brings the cow, a child standing by observing this, reflects that the bringing of a cow is implied by the words Bring the cow, and afterwards by substitution of one word and elimination of the other in the phrase, Tie up the cow, Bring the horse he apprehends the power of the terms cow &c in reference to cows characterised by a dewlap &c From collocation with words of known import in such propositions as Air is colourless and tactile He who gives a girl in marriage with due ceremony and fittingly adorned is called *kukuda*, there results apprehension of the power of the terms air &c in reference to objects colourless tangible &c, and of the terms *kukuda* &c in relation to those who give girls in marriage &c Similarly also apprehension of verbal power results from the context of words Thus since

the term barley is employed in the common usage of barbarians to denote panic seed and in that of civilized men to denote the long awned cereal if a doubt arise, in regard to the word barley is such sacred texts as *Uharu* (a kind of oblation) is made of barley, it being impossible to restrict it to one meaning and illogical to understand it equivocally, apprehension that the power of the term barley is to denote the long awned cereal only, arises from the sequel of the the sentence which supplies the full sense of the injunction, viz In spring the leaves of all kinds of grain wither away, and the pleasant bearded barley still remains Or for example apprehension of the power of the terms elysium &c to designate a particular kind of bliss results from such words as That bliss which is not interrupted by pain which is not forthwith destroyed and which is obtained by desire is the object of the term elysium according to the sense of the context Let him that desires the lordship of heaven sacrifice an *agni shoma* Apprehension of the power of terms sometimes also results from explication, as that of the personal terminations of the verb to designate action, as from He performs culinary operations as a proposition identical with He cooks According to the *Munyasakas* verbal power conveys the universal only and not the individual for did it apply to the individual it would be either unduly restricted or infinite in extension According to the doctrine of the *Prābhākaras* on this point in such sentences as Bring the cow there is a knowledge of the individual a knowledge of the universal apart from the particular being impossible the act and object of cognition being equal According to the doctrine of *Bhaṭṭa* there is first a knowledge of construction of the cow &c as the object of the verb by means of the connection of verbal collocation and afterwards an inference that it is the cow that is the object of the verb According to the doctrine of *Māṇḍukeya* the individual is designated by implication This doctrine of these authorities that verbal power designates the universal is not

correct, for unless in such instances as Bring the cow, the power had reference to the individual, the fact that the individual is the object of verbal knowledge could not be established as it is by experience. Nor does the knowledge of the individual arise from implication, for if the word be not used in its denotative function to use it in its implicative function is impossible. Nor is a knowledge of the individual possible by equality of the act and the object of knowledge, for while the being an object of verbal knowledge which is an effect, must have a cause the equality of the act and object of cognition which is a necessary condition cannot be the cause. We must therefore acquiesce in the doctrine that the power of the terms cow &c. is denotative of an individual characterised by the form of the universal. It has therefore been laid down in the aphorism of Gautama that particulars characterised by the form of the universal, are the object of the term V

Priority and posteriority

एकदिक्काभ्यामेककालाभ्या सचिरुद्विप्ररुढाभ्यां

परमपरञ्च ॥ २१ ॥

Aph 21 The prior and posterior [are produced] by two objects occupying the same space and time and near and remote.

<sup>1</sup> The term prior and posterior is used in an abstract sense. The words are produced are to be supplied, also the prior and

<sup>1</sup> परमपरञ्चेति भावप्रधानो निर्देश उत्पद्यत इति शेषः यद्वा परमपरञ्चेति व्यवहार इति शेषः इतिरभ्याद्यर्थं एका दिग् यथोक्तायेकदिक्को ताभ्यामेकदिक्काभ्यां पिण्डाभ्यामित्यर्थः तुल्यदेशाद्यप्येकदिक्को भवतः नतु ताभ्यां परत्यापरत्वे उत्पद्यते व्यर्थं द्विषेते धेत्यत उक्तं सचिरुद्विप्ररुढाभ्यामिति सचिरुद्विप्ररुढाभ्यां सयुक्तसंयोगात्प्रत्ययम् विप्ररुढं तदभूयस्त्वम् तद्वदभ्यामित्यर्थः एतेन समवायिकारणमुक्तम् द्विरुपिण्डसंयोगस्त्यसमवायिकारणम् तथाहि प्राङ्मुखस्य पुरुषस्यवाच्यमित्यतः पिण्डयोरेकस्मिन् सयुक्तसंयोगात्प्रत्ययमपरस्मिन् सयुक्तसंयोगात्प्रत्ययत्वापेक्षया परत्यमपरत्यञ्चेतपद्यते असमवायिकारणमुक्तम् सचिरुद्विप्ररुढाभ्यामिति विप्रयेण विप्रदिशं प्रत्ययमुपलक्षयति तथावापेक्षाद्युद्धे निमित्तकारणत्वमुक्तम् एकदिगवस्थितयोरेवपरत्यापरत्वे उत्पद्यते इति न सर्वं चोत्पत्तिः एकस्यैव द्रष्टुरपेक्षाद्युद्धे समुत्पद्यत इति न सर्वं चोत्पत्तिः अपेक्षाद्युद्धे नियमावस्यं चोत्पत्तिः कारणगतकल्पत्वेना प्रत्ययसिद्धत्वाच्च परत्यराधपत्यम् अन्यथापि नात्यर्थे

posterior may be an elliptical expression for the convention of the prior and posterior, the particle *its* having to be supplied. By two objects occupying the same space, that is of which there is the same space, and occupying the same time, that is, synchronous,—by these priority and posteriority are produced, or are cognised and named. It is therefore stated that they are produced by two objects near and remote, that is possessed of contiguity or proximity of conjunctions with the conjunct, and of remoteness, that is of plurality of conjunctions with the conjunct. Hereby the co-inherent cause is stated. The non-co-inherent cause is the con-

यातां नवा प्रतीयेयातां परस्परापेक्षायां हि द्वयोरनुत्यन्तिरप्रतीतिश्च स्यात् प्रतीयेते च पर  
त्वापरत्वे प्रतीतिश्च तयोर्नैत्यात्मन्तरेणैति एककालाभ्यामिति कालिकपरत्वापरत्वे  
अभिप्रेत्य तत्रैककालाभ्यामिति एकौ धर्तमानः कालो यथोर्व्वस्वविरपिण्डयोः तावेककालो  
ताभ्यामेककालाभ्यामित्यर्थः सन्निकर्षोऽत्यन्ततपनपरिस्पन्दान्तरितजन्मत्वम् विप्रकर्षश्च  
बहुतरतपनपरिस्पन्दान्तरितजन्मत्वम् अत्रापि विप्रपेक्ष विप्रपिण्डौ युद्धिमुपलक्षयति  
तेन युवस्वविरपिण्डौ समवायिकारणे कालपिण्डसंयोगाग्रासमवायिकारणम् अल्प  
तरतपनपरिस्पन्दान्तरितजन्मत्वयुद्धिरपरत्वे बहुतरतपनपरिस्पन्दान्तरितजन्मत्वयुद्धिः  
परत्वे निमित्तकारणम् एतेच परत्वापरत्वे अनियतदेशयोरापि पिण्डयोर्हृत्पदेति  
तत्र देशिकपरत्वापरत्वयोः सप्तधा विनाशः उत्पादस्तु युगपदेव द्वयोरन्यथाज्ञो  
न्यायः स्यात् अपेक्षाबुद्धिनाशात् संयोगस्यासमवायिकारणस्य नाशात् द्रव्यस्य च  
समवायिकारणस्य नाशात् निमित्तासमवायिकारणयोर्नाशात् निमित्तसमवायिकारण-  
योर्नाशात् निमित्तनाशासमवायिकारणनाशसमवायिकारणनाशेभ्यः । तत्रापेक्षाबुद्धि  
नाशात् तावत् परत्वोत्पत्तिः परत्वसामान्यज्ञानं ततोऽपेक्षाबुद्धिर्विनाशस्तद्विनाशात्  
परत्वविशष्टद्रव्यज्ञानकाले परत्वनाशः द्वित्वनाशप्रदेव सर्वमूहनीयम् । असमवायि  
कारणनाशादपि तद्वया यदेवापेक्षाबुद्धिस्तदेव परत्वाधारे पिण्डे कर्म ततो यदेव  
परत्वे त्यतिस्तदेव द्विकृष्णद्विविभागस्ततो यदा परत्वसामान्यज्ञानं तदा द्विकृष्णद्व  
संयोगनाशः ततः सामान्यज्ञानादपेक्षाबुद्धिर्नाशस्तदेव द्विकृष्णद्विसंयोगनाशात् पर  
त्वापरत्वयोर्नाशः तत्र चापेक्षाबुद्धिर्नाशस्य परत्वनाशसमकालत्वाच्च तत्राशकत्वम् नन्व  
समवायिकारणनाशादपि गुणनाशे आत्मनः संयोगनाशादपि सत्कारदृष्टादीनां विनाशे  
वस्तु व्याकुले स्यादिति चेत् विप्रकृष्टत्वेन परत्वस्य व्यापनात् परत्वाधारस्यान्यत्र गमने  
विप्रकर्षाभावात् परत्वनिवृत्तिरावश्यकी नच तदा नाशकान्तरमस्तीत्यन्यदानीपपत्त्या  
संयोगनाश एव नाशकः कल्प्यते सत्कारादृष्टादेः कार्यस्य स्मृतिमुत्पत्तिश्चरेणापि दर्श  
नात् तत्राशकत्वेना उपलक्षण्यतेतत् तद्वधेर्दृष्टश्च तद्वेशसंयोगनाशादपि परत्वापरत्वे  
विनाशयतः युक्तेस्तुल्यत्वात् समवायिकारणनाशादपि क्वचित् परत्वनाशः तथाहि यदा  
पिण्डाद्यप्ये समुत्पन्ने कर्मणाऽवगन्तराद्विभागस्तदेवापेक्षाबुद्धिः विभागात् पिण्डारम्भा  
कसंयोगनाशः परत्वसामान्यज्ञानं द्रव्यनाशात् परत्वनाशोऽपेक्षाबुद्धिर्नाशश्च सामान्यज्ञा  
नात् तथाच योगपद्यावापेक्षाबुद्धिर्नाशात् परत्वनाश इति क्वचिदुद्वयनाशपेक्षाबुद्धि-  
नाश्या परत्वनाशः तत्रापि पिण्डाद्यप्ये कर्मापेक्षाबुद्धेरुत्पादस्ततोऽवगन्तान्तरविभागः प-

junction of the object with space. For example, there are produced in a man standing with his face to the east priority and posteriority in relation to the plurality of conjunct conjunctions in one of two bodies situated in the east, and to paucity of conjunct conjunctions in another. The non coincident cause has thus been stated. In the words near and remote, there is by the object an indication of the subjective cognition. It is accordingly stated that the efficient cause is the cognition of relativity. Priority and posteriority are produced only between objects situated in the same space, they do not therefore arise everywhere. The relative conception belongs to only one observer, therefore they do not appear everywhere, for as determined by relative conception they are not everywhere produced. It being evinced by perception that they are produced in consequence of the power of their causes, they are not reciprocally dependent otherwise they would not be produced or would not appear for there could be no genesis or cognition of two objects each supposing the other as a pre-requisite whereas priority and posteriority do appear and thus appear without their production would be impossible. The words by two objects occupying the same time have reference to priority and posteriority in time. This priority and posteriority is produced by two objects one young and the other old in which there is exist-

रस्योत्पत्तिं सतः चासम्भ्रमयोगनाशमासाव्यवधाने सतः दृष्टान्तापेक्षायुत्तिनाशं सतः च परस्परनाशं कश्चिद्वृत्त्यस्य संयोगस्य च नाशनाशं परस्परनाशं सतदपरा पक्षा दृष्टान्तपक्ष विभागस्तद्वैयर्थ्यविषयकमपेक्षायुत्तिरेकत्वादन्तर्गतनशमपक्षसंयोगनाशवैयर्थ्यविभागपरस्योत्पन्नम् सतो दृष्टान्तावैयर्थ्यविषयकमयोगनाशपरस्परनासाव्यवधयः सतो दृष्टान्तावैयर्थ्यविषयकमयोगनाशाभ्यां परस्परनाशं सामान्यपुनरपेक्षायुत्तिनाश इति कश्चित् संयोगनाशापेक्षायुत्तिनाशाभ्यां परस्परनाशं सतदपरा परस्यात्यन्तविषयकमपेक्षां सामान्यज्ञा-विभागां अपेक्षायुत्तिनाशवैयर्थ्यविषयकमयोगनाशं सत परस्परनाशं कश्चित् समयाधिसमयाधिसंमितनाशाभ्यां सतदपरा परस्योत्पत्तिविषयकपक्षविभागविषयकमपेक्षां पुनरपेक्षां सतस्वसामान्यज्ञानादपक्षमपक्षनाशवैयर्थ्यविभागं सतस्वसामान्यज्ञानादपक्षायुत्तिनाशदृष्टान्तावैयर्थ्यविषयकमयोगनाशाभ्यां पुनरपेक्षायुत्तिनाशं परस्परनाशपरस्परपक्षं वैयर्थ्यकस्य नाशं कालकृतयोगानुपात्तापरस्परपरममपेक्षाविकारयन्नाभावात् नाशो नास्ति वैयर्थ्यकपक्षवैयर्थ्यविषयकमयोगनाशं सच्चिकपक्षवैयर्थ्यकनाशो यथा न यथा कालिकपक्षेति स तस्यैव समयाविकारयन्नाशादपेक्षायुत्तिनाशान्न दृष्टान्तोत्पत्तिरपि यथा यथा पुनरपेक्षायुत्तिनाशः ॥



tence at the same time. *Their contiguity is the being born at an interval of fewer revolutions of the sun, their remoteness is the being born at an interval of more revolutions of the sun.* There is in this case also indicated by the object a subjective intellection. The two objects young and old are therefore, the co-inherent cause. The conjunction between time and these objects is the non-coherent cause. The conception of the being born at an interval of fewer revolutions of the sun is the efficient cause of priority, and the conception of the being born at an interval of more revolutions of the sun is the efficient cause of posteriority. This priority and this posteriority arise also in objects of determinate position in space. Of these there is a seven fold destruction of priority and posteriority in space but the production of the two is simultaneous, else there would be a regress to infinity. Their destruction results from destruction of the relative conception from destruction of the non-coherent cause of the conjunction, from destruction of the substance which is the co-inherent cause from destruction of the efficient, and non-coherent causes, from destruction of the efficient and co-inherent causes and from the destructions of the efficient non-coherent and co-inherent causes. From destruction of the relative conception thus —the destruction of the cognition of relativity is from the production of posteriority that is from the general knowledge of posteriority from the destruction of the relative conception that results destruction of the priority in cognising a substance qualified by posteriority and the whole process may be inferred according to the analogy of the destruction of duality. From destruction of the non-coherent cause as when first there is a cognition of relativity, then action in the object which is the substratum of posteriority, thence disjunction of the object and space when posteriority is produced, thence destruction of the conjunction between space and the object, thence in consequence of this single cognition destruction of the cognition of relativity, then from the destruction of the conjunction of

the object with space, destruction of the priority and posteriority. In this instance the conception of relativity, though synchronous with the destruction of posteriority, is not destructive of it. If it be urged that there is much confusion involved in the supposition of the destruction of reproduction, necessity &c consequent on destruction of the conjunction of the soul and the internal organ in the destruction of qualities resulting from the destruction of the non-coherent cause we reply that it is not so, for inasmuch as posteriority is pervaded by remoteness there must needs be a cessation of posteriority consequent on non existence of remoteness on the removal of the substratum of posteriority. Nor is there at that time another agent of destruction, for it is the destruction of conjunction which is conceived as the agent of destruction such destruction being otherwise impossible. Inasmuch as we observe long afterwards memory pleasure &c the effect of reproduction necessity &c we cannot suppose these to be destroyed. This also implies the percipient as a limit and posteriority and priority are destroyed by the destruction of the conjunction between the percipient and space this being equally efficient. Destruction of posteriority sometimes also results from destruction of the coherent cause as for instance when by action produced in a portion of a body there is produced disjunction from another portion then a conception of relativity from this disjunction results destruction of the conjunction origi-native of the body and production of posteriority, in the succeeding moment from destruction of the conjunction there results destruction of the substance and the universal conception of posteriority, from the destruction of the substance there results destruction of posteriority and destruction of the cognition of relativity results from the simple cognition. Destruction of posteriority therefore does not result from destruction of the cognition of relativity for they are simultaneous. Destruction of posteriority is sometimes by destruction of the substance and of the cognition of relativity, as for in

stance when there arises in the portion of a body a relative cognition of action, thence disjunction from other constituent parts and production of posteriority, thence destruction of the originative conjunction and a simple cognition, thence destruction of the substance and of the relative cognition, thence destruction of posteriority. Sometimes destruction of posteriority is by destruction of the substance and of conjunction, as when there arises disjunction of the constituent parts of a substance; then production of action in the body and of a relative cognition, next the production of destruction of the conjunction of the parts, of disjunction between the body and space, and of posteriority, thence destruction of the substance, destruction of the conjunction of the body, a universal cognition of posteriority, thence destruction of posteriority by destruction of the cognition of the body and space and destruction of the substance, according to the rule that a simple cognition destroys a relative cognition. Destruction of posteriority is sometimes by destruction of conjunction and of the relative cognition, as when there successively ensue production of posteriority and action in the body, a simple cognition and disjunction destruction of the relative cognition and of the conjunction of the body with space, and thence destruction of posteriority. Destruction of posteriority at other times results from destruction of the co-inherent, non-coherent, and efficient causes, as when there simultaneously arise production of posteriority, disjunction of the parts of the body, and action in the body, next a universal cognition of posteriority, destruction of the conjunction of constituent parts, and disjunction of the body from space, next from simultaneously produced destruction of the relative cognition of the substance, and of the conjunction of the body with space, there results destruction of priority or posteriority in space. Of priority and posteriority in time there is no destruction dependent upon destruction of the non-coherent cause nor is there destruction of contiguity and remoteness in temporal priority and posteriority, as there is destruc-

tion of contiguity and remoteness in priority and posteriority in space, where there is destruction of the conjunction of the body with space. The three cases therefore of destruction of temporal priority and posteriority, from destruction of the co-inherent cause, from destruction of the relative cognition and by both conjointly, are to be inferred according to the analogy of the preceding. U

1 The notion and expression of prior and posterior is produced by two bodies occupying the same space, that is, having the same space as their site and contiguous or remote that is objects of a

1 एका दिक् आधारतया ययोस्तायेरुद्विज्जो मूर्तो ताभ्या मूर्तोभ्या सच्चिद्रूपि प्रकृष्टाभ्या यदुत्तरमूर्धसयोगाद्यप्यन्तरमूर्धसयोगाद्यप्यज्ञानाधिपयाभ्या परमपरश्चेति व्यग्रहारे जायते इत्यर्थः । तथाच देशिकपरस्य प्रति यदुत्तरमूर्धसयोगाद्यप्यज्ञाना निमित्तकारणं तदाद्ये मूर्तं दिक्सयोगोऽसमयाधिकारणं तादृशज्ञानाधिपयो मूर्तं समयाधिकारणम् देशिकापरस्यस्यान्तरमूर्धसयोगाद्यप्यज्ञाना निमित्तकारणं तद्विषयो मूर्तं समयाधिकारणं तादृशमूर्तं दिक्सयोगोऽसमयाधिकारणमिति भवति हि यादालिपुत्रस्य का शीमपेत्य प्रयाग परं प्रयागमपेत्य काशपरित्यज्यग्रहारे तद्विषय परस्य प्रयागे उत्पद्यते तत्र यदुत्तरमूर्धसयोगाद्यप्यन्तेन तस्य ज्ञातव्यता । काश्याञ्चापरस्य जायते अन्तरमूर्धसयोगाद्यप्यन्तेन तस्या ज्ञातव्यता एककालाभ्यामिति एक कालं सयोगितया ययो पिण्डयो स्ताभ्यामेककालाभ्या पिण्डाभ्या सच्चिद्रूपिप्रकृष्टाभ्याम् । अन्यतरतपनपरिस्पन्दयदुत्तरतपनपरिस्पन्दाद्यप्यन्ता ज्ञातव्यता परमपरश्चेति व्यग्रहारे भवति भवति हि युवानमपत्यस्य स्थिरं परं स्थिरमपत्य युवापर इत्यादिको व्यवहारस्तद्विषय परस्य समयाधिकारणस्थिरं तत्र महाकालस्य सयोगोऽसमयाधिकारणम् । यदुत्तरमूर्धक्रियाद्यप्यज्ञाना निमित्तकारणम् अपरस्य च युवा समयाधिकारणम् युवशरीरमहाकालयो सयोगोऽसमयाधिकारणम् स्थिरादिततपनस्पन्दाद्यप्यन्तरतपनस्पन्दाद्यप्यन्तेन युनो ज्ञाना निमित्तकारणम् यद्यपि शरीराणां धात्वाद्यनवाट्त्वभेदेन भिद्यतां युवस्थिरगततपनपरिस्पन्दानां वैपरीत्यमपि सम्भवति तथापि यदुत्तरतपनपरिस्पन्दसमानाधिकरणत्रैजात्यज्ञानमेव स्थिरं कालिकपरस्य कारणम् अन्यतरतपनस्पन्दसमानाधिकरणत्रैजात्यज्ञानमेव युव परस्य कारणमिति नच घटाद्यपेत्या परमाणोरपि यदुत्तरमूर्धक्रियासमानाधिकरणत्रैजात्यज्ञानादिततमस्यज्ञानात् परस्य कथं नोत्पद्यते इति याच्य यदुत्तरमूर्धक्रियासमानाधिकरणैककालीनद्वयात् ज्ञातिमस्यस्य विशिष्टतया तादृशज्ञातिश्च चैत्रत्यादि मूर्धक्रियापि तत्कालान्तरकालीनान्यत्वेन विशेषणो नातोऽप्यीतिवर्जोऽस्यस्थिरचैत्रायेत्येव शतवर्धजोऽप्युद्यमेनै परस्योत्पत्तिश्च अथवा मूर्धपरिस्पन्दपूर्वात्पत्त्यस्य विशिष्टं तदनन्तरोत्पत्त्यस्य विशिष्टं युवचैत्राद्युत्पत्त्यधिकरणं यं मूर्धस्पन्दस्तत्पूर्वात्पत्त्यस्य स्थिरमिच्छादौ वर्तते इति स्थिरं परस्य स्थिरमिच्छाद्युत्पत्त्यधिकरणमूर्धस्पन्दानन्तरोत्पत्त्यस्य युवचैत्रादाद्यस्तांति तत्रापरस्य जायते अचेतने कालिकपरस्यापरस्यव्यवहाराभावे तु प्राणित्ये सतीति विशेषणं देयम् तत्तच्छरीरमादायातिप्रसङ्गस्तु जातिविशेषनिवेशेन धारणीय इति सत्वे । द्विविधयो परस्यापरत्ययोनाशकोऽपह्लादुद्विनाश इति मुक्तायलीकार उपस्कारे तु त्रिविधकारणनाशस्य परस्यापरत्यनाशकत्वमुक्तमिति ॥

cognition of inherence in a substratum of more or less conjunction with the sun. The efficient cause, therefore, of posteriority in space is the cognition of the substratum of more numerous conjunctions with the sun, the non-coherent cause is conjunction of space in the body which is the substratum of this quality of posteriority, and the co-inherent cause is the matter which is the object of such cognition. The efficient cause of priority in space is the cognition of a substratum of fewer conjunctions of the sun, its co-inherent cause is the body which is the object of such a cognition, the non-coherent cause is conjunction of space in such matter. For there is such a practical assurance as that to one living at Pāṭaliputra, Kāśī is nearer than Prayāga, and Prayāga further than Kāśī. The object of this cognition, posteriority, arises in reference to Prayāga, because Prayāga is there cognised as the site of more numerous conjunctions with the sun, and the priority in reference to Kāśī arises from its being known that Kāśī is the site of less numerous conjunctions with the sun. The notion and expression of prior and posterior is produced by two bodies occupying the same time, that is by two bodies which have one time to conjoin them—contiguous and remote, that is cognised as substrata of more or less numerous revolutions of the sun. For there arise such cognitions and expressions as that an old man is posterior in relation to a young man and a young man prior in relation to an old man. The old man is the co-inherent cause of the posteriority which is the object of this cognition, the non-coherent cause is conjunction with a greater time, the efficient cause is the cognition of the substratum of more numerous revolutions of the sun. The young man is the co-inherent cause of priority, the non-coherent cause is the conjunction of the body of the young man with a great time—the efficient cause is the cognition of the young man as the substratum of less numerous revolutions of the sun than those inherent in the old man. Although bodies differ according to childhood, youth, and

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cognition of inherence in a substratum of more or less conjunction with the sun. The efficient cause therefore of posteriority in space is the cognition of the substratum of more numerous conjunctions with the sun, the non co-inherent cause is conjunction of space in the body which is the substratum of this quality of posteriority, and the co-inherent cause is the matter which is the object of such cognition. The efficient cause of priority in space is the cognition of a substratum of fewer conjunctions of the sun, its co-inherent cause is the body which is the object of such a cognition, the non co-inherent cause is conjunction of space in such matter. For there is such a practical assurance as that to one living at Pataliputra Kāśī is nearer than Prayāga and Prayāga further than Kāśī. The object of this cognition, posteriority arises in reference to Prayāga because Prayāga is there cognised as the site of more numerous conjunctions with the sun, and the priority in reference to Kāśī arises from its being known that Kāśī is the site of less numerous conjunctions with the sun. The notion and expression of prior and posterior is produced by two bodies occupying the same time that is by two bodies which have one time to conjoin them contiguous and remote that is cognised as substratum of more or less numerous revolutions of the sun. For there arise such cognitions and expressions as that an old man is posterior in relation to a young man and a young man prior in relation to an old man. The old man is the co-inherent cause of the posteriority which is the object of this cognition, the non-co-inherent cause is conjunction with a greater time, the efficient cause is the cognition of the substratum of more numerous revolutions of the sun. The young man is the co-inherent cause of priority, the non co-inherent cause is the conjunction of the body of the young man with a great time the efficient cause is the cognition of the young man as the substratum of less numerous revolutions of the sun than those inherent in the old man. Although bodies differ according to childhood, youth and

old age and there is consequently possible therein the contrariety of the revolutions of the sun existent in the old man and the young, yet it is the *cognition of heterogeneity in the common substratum of more numerous conjunctions with the sun* that is the cause of temporal posteriority in the old man, and the cognition of heterogeneity in the substratum of less numerous conjunctions with the sun that is the cause of priority in the youth. It cannot therefore be asked in objection, why posteriority is not produced in an atom as compared with a water pot &c inasmuch as there is cognised in the atom the possession of the universal nature terrestriality &c the common substratum of more numerous movements of the sun. For by this is meant possession of a universal nature non-existent in two contemporaneous common substrata of more numerous movements of the sun. Such a universal nature is the being Chaitra &c. The solar motion is also to be characterised as other than that which is subsequent to that time. Hence it is that there is not produced posteriority in Maitra as a youth a hundred years old as compared with Chaitra an old man of eighty. Or remoteness may be defined as production prior to revolutions of the sun, and contiguity as production subsequent thereto. Production prior to the revolution of the sun which was the substratum of the production (i.e. year of the birth) of Chaitra the young man &c exists in the old man Maitra &c. and therefore there is priority in the senior. Production subsequent to the revolution of the sun which was the substratum of the production of Maitra the senior exists in Chaitra the junior &c, and posteriority is therefore produced in him. Inasmuch as there is in the unsentient non-existence of the cognition of priority and posteriority in time we must add to the definition the condition of there being sentiency. Undue width in the definition when we consider such and such a particular body is to be prevented by the addition of a certain universality. It is to be observed that the author of the *Muktāvalī* states that the de-



struction of the cognition of relativity is destructive of priority and posteriority in both their forms that is of both local and temporal priority and posteriority while in the Upaskara it is laid down that it is the destruction of their three-fold causes that is destructive of priority and posteriority V

कारणपरत्वात् कारणापरत्वाच्च ॥ २२ ॥

Aph 22 [Priority and posteriority result] from posteriority of the cause and from priority of the cause

1 Time is the cause of priority and posteriority There is here stated by indication conjunction with time as the non coherent cause of posteriority and conjunction with time as the non-coherent cause of priority in relation to the priority and posteriority of the time Otherwise there would be no connection between the words of the aphorism, for priority and posteriority could not be produced merely by priority and posteriority The terms priority and posteriority have therefore by implication the meaning of conjunction with time productive thereof U

परत्वापरत्वयोः परत्वापरत्वाभायोऽणुत्वमहत्त्वाभ्या व्याख्यात ॥ २३ ॥

Aph 23 The non existence of priority and posteriority in priority and posteriority, is explained by minuteness and greatness

कर्मभिः कर्मणि ॥ २४ ॥

Aph 24 Actions [are void] of actions

गुणैर्गुणा ॥ २५ ॥

Aph 25 Qualities [are void] of qualities

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1 परत्वापरत्वयोः कारण कालस्तस्य परत्वापरत्वे परत्वासमवाधिकारणकालसंयोगोऽपरत्वासमवाधिकारणकालसंयोगश्च लक्षणयोक्त अन्यथाऽनन्यवापत्ते नहि परत्वापरत्वाभ्यामेव परत्वापरत्व उत्पद्यत तस्मात् परत्वापरत्वपदयोस्तदुत्पादककालसंयोगाच्च लक्षणया ॥

old age, and there is consequently possible therein the contrariety of the revolutions of the sun existent in the old man and the young, yet it is the cognition of heterogeneity in the common substratum of more numerous conjunctions with the sun, that is the cause of temporal posteriority in the old man, and the cognition of heterogeneity in the substratum of less numerous conjunctions with the sun, that is the cause of priority in the youth. It cannot, therefore, be asked in objection, why posteriority is not produced in an atom, as compared with a water pot &c, inasmuch as there is cognised in the atom the possession of the universal nature terrestriality &c, the common substratum of more numerous movements of the sun. For by this is meant possession of a universal nature *non-existent in two contemporaneous common substrata* of more numerous movements of the sun. Such a universal nature is the being Chaitra, &c. The solar motion is also to be characterised as other than that which is subsequent to that time. Hence it is that there is not produced posteriority in Maitra as a youth a hundred years old as compared with Chaitra an old man of eighty. Or remoteness may be defined as production prior to revolutions of the sun, and contiguity as production subsequent thereto. Production prior to the revolution of the sun which was the substratum of the production (i.e. year of the birth) of Chaitra the young man &c exists in the old man Maitra &c and therefore there is priority in the senior. Production subsequent to the revolution of the sun which was the substratum of the production of Maitra the senior exists in Chaitra the junior &c., and posteriority is therefore produced in him. Inasmuch as there is in the un sentient non existence of the cognition of priority and posteriority in time we must add to the definition the condition of there being sentiency. Undue width in the definition when we consider such and such a particular body is to be prevented by the addition of a certain universality. It is to be observed that the author of the *Muktavali* states that the de-

struction of the cognition of relativity is destructive of priority and posteriority in both their forms that is, of both local and temporal priority and posteriority, while in the *Upaskāra* it is laid down that it is the destruction of their three-fold causes that is destructive of priority and posteriority V

**कारणपरत्वात् कारणपरत्वाच्च ॥ २२ ॥**

Aph 22 [Priority and posteriority result] from posteriority of the cause, and from priority of the cause

<sup>1</sup> Time is the cause of priority and posteriority There is here stated by indication conjunction with time as the non-coherent cause of posteriority, and conjunction with time as the non-coherent cause of priority in relation to the priority and posteriority of the time Otherwise there would be no connection between the words of the aphorism, for priority and posteriority could not be produced merely by priority and posteriority The terms priority and posteriority have, therefore by implication, the meaning of conjunction with time productive thereof U

**परत्वापरत्वयोः परत्वापरत्वाभावेऽणुत्वमहत्त्वाभ्या व्या-  
प्यातः ॥ २३ ॥**

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Aph 24 Actions [are void] of actions

**मुख्यैर्गुणैः ॥ २५ ॥**

Aph 25 Qualities [are void] of qualities

<sup>1</sup> परत्वापरत्वयोः कारण कालस्तस्य परत्वापरत्ये परत्वासमवायिकारणकालस्य योगोऽपरत्वासमवायिकारणकालस्योपपत्तौ लक्षणयोक्त अन्यथा नान्यथापत्ते नहि परत्वा परत्वाभ्यामेव परत्वापरत्व उत्पद्येत तस्मात् परत्वापरत्वपदयोस्तदुत्पादककालस्योपायः लक्षणया ॥

इहेदमिति यतः कार्यकारणयोः स समवायः ॥ २६ ॥

Aph 26 That is co-inherence by virtue of which it may be said of cause and effect that the one is in the other.

<sup>1</sup> The investigation of co-inherence is described, though to the neg-

<sup>1</sup> परत्वापरत्वादीनां मूर्तेमात्रसमयेतत्त्वमुक्तं ज्ञानमुखादीनाञ्चात्मसमयेतत्त्वं तत्र समवाय एव कइति शिष्यजिज्ञासामनुसृत्य युद्धेकदेशकमप्राप्ताया अपि नङ्घनात् समवायपरीक्षामाह । कार्यकारणयोरित्युपनङ्गम् अकार्यकारणयोरित्यपि दृष्टव्यं तदुक्तं पदार्थप्रदेशाख्ये प्रकारेण श्रुतमित्थानामाध्याधारभूतानां यः सम्बन्ध इति प्रत्यक्षेण तु स समवाय इति असम्बन्धयोरपि द्रष्टव्यमानत्वमुपतमिति इह कुण्डे दीप इह कुण्डे ध्वज-  
राणीति यत् इह तन्तुषु पट इह धोरणेषु कट इह द्रव्ये द्रव्यगुणकर्मणि इह मयि गो-  
त्वम इहात्मनि ज्ञानम् इहाकाये शब्द इतोद्वुद्धिरूपद्रव्यमाना न विना सम्बन्धमुत्पनु-  
महेति तेनानुमोदतेऽस्मि कश्चित् सम्बन्धः अविचारो संयोग एव अन्यतरमादीनां तदु-  
त्पादकानामभावात् प्रभागपदवसानाभावाच्च मर्यादनामपुनरित्थत्वाच्च निपता  
धिकरणतयैवोपेतत्वात् अस्त्यस्तत्वादेरित्यावित्यत्वाच्च । नन्येकश्चेत्समवायस्तदा द्रव्य-  
त्वादीनां सङ्करप्रसङ्गः कर्मत्वादिसमवायस्य द्रव्ये सम्भवात् मैत्रम आधाराधेयनिश्मा-  
देवासङ्करो यद्यपि य एव द्रव्यत्वसमवायः स एव गुणत्वकर्मत्वादीनामपि तथापि तेषां  
द्रव्यमाधारस्तत्र तेषामप्रतीतिः द्रव्येष्वेव सादृत्यं प्रतीयते गुणेष्वेव गुणस्य कर्मस्य एव  
कर्मस्य नित्यव्यवस्थेन्ययतिरेकमतदर्शनादेव निवमः अन्यथा कुण्डदग्धैः सयोगाप्रिये  
पि कुण्डमेवाधारे न दर्भात्याधवापिभावनियमस्तथा व्यङ्ग्यव्यञ्जकगतिभेदादेवात्रा  
पि निवम उपपत्त्यते नहि द्रव्येण द्रव्यत्वयत् कर्मत्वाद्यप्यभिप्रायते तदुक्तम् संविदेव  
हि भगवतो दम्भुवगमे नः प्रागम इति नत्वाधारस्येति प्रतिप्ररोता सत्यिदस्ति नहि  
भजति द्रव्ये कर्मति नरा भजति पटे तत्त्व इति तेन याया रूपसमवायेति याया रूप  
मित्याधारता न यायोः प्रतीयते यमस्मात्समवायशक्तिरेव मयैव निधामिका स चावे  
नित्यअकारणत्वात् समवायिकारणादुत्पन्ननिवमः तदनुकटे च निर्मिताममया  
यिनां तथाच समवायस्य समवायिकारणे यत् स्यात् तत् समवायान्तरेण तैत्रेव तम  
वायेन वा न तापदाद्याः अनयस्यापातात् न द्वितीयः नहि स एव स समवायः स्थेनेव  
समवायः सम्भवतीत्यात्मापगत तन्तुषु पटसमवायः पटे रूपसमवाय इति प्रतीतिः काय  
मिति चेन्न स्थरूपसमवायेन समवायान्तराङ्गीकारेन तथापातात् तर्हि पटरूपमित्यपी  
पुनश्च स्थरूपसमवायेन स्यात् किं समवायेनेति चेन्न तच्चानिहितसमवाये आधका  
भावात् तर्हि भूतत्वे पटाभाय इत्यत्रापि समवायः सम्भवात्तरं वा स्यादिति चेन्न  
स्थरूपसमवायेनेव तदुपपत्तेः अन्यथा पटावन्ताभावात्संन्याभावादेनैत्येवनेकममयैतयोः  
सामान्यत्वापत्तेः प्रष्टव्यं य समवायकारणत्वेन विनाशित्यापत्तेः प्रागभावाच्च स समये  
तादुत्पत्त्येनाशित्यापत्तेश्च नच भावस्य तत्र तत्त्वम् भावत्वव्यापारव्याप्त्यु-  
त्पादित्वेनैव धर्मिष्ठव्याप्त्यं सत्यव्याप्तरमिति भाट्टाः तत्र यदि मयैवावयवयोगाभेदयोग  
वेदितव्यं तत्र दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं दृष्टव्यं  
पत्यात् पट एव तत्र पटाभावात्प्रतिपत्त्युक्त इति चेत् धर्मिष्ठव्यसमवायेन प्रतिपत्त्युक्ता-  
भावस्य तत्र सत्यात् नचापदम्यभावात् एव तादृशो येन न तत्र पटाभावाभिप्रायः पटा  
पसारवान्तरं तत्रैव पटाभावाप्रतीतिः तथापि रूपनाशानन्तरं कर्तुं न रूपनापत्त्यु-  
तमवायस्य नित्यत्वादेकत्वाधेयित्वं रूपनावादेव तदप्रतीतिरुपपत्तेः समवायनिश्चयः ॥

lect of thought which is the next subject in order, in favour of the desire of the student to know what co inherence is it having been stated that priority and posteriority co inherr in objects only and that knowledge pleasure &c co inherr in the soul. The words cause and effect have an implicative force and are to be considered to apply also to non cause and non effect, as it has been stated in the section entitled the Locality of the Categories that the relation of unconjoined objects subsistent and inherent is co inherence. The cause of the cognition of the here non unconnectedness is the non existence of two unconjoined objects. Inasmuch as the thought of clarified butter here present in the bowl, as that of juyubes here present in the bowl of cloth here present in the threads, of grass here in the blades, of substance quality and action here in substance of the essence of a cow here in the cow, of cognition here in the soul of sound here in the ether,—this thought of the here which is thus produced cannot be produced without some connection it is inferred that there is some connection. This connection is not mere conjunction for the actions &c of one only of the two objects cannot produce it its existence does not terminate in disjunction connected objects may be non conjunctly effected they must be conceived to have a determinate substratum, it is not perceptible and it is one and eternal. If it be objected that if co inherence be one it follows that 'here is a confusion with regard to substantiality inasmuch as the essence of action &c may co inherr as well as the essence of substance in substance, we reply that it is not so. According to the relation of subsistence and inherence there can be no confusion. For though that co inherence which is the co inherence of the essence of substance, be the co inherence of the essences of quality, action &c yet substance is not the substratum of these latter essences inasmuch as they are not manifested in substance. The essence of substances or substantiality appears only in substances, the essence of qualities only in qualities, the essence of actions only in ac-

इष्टेन्द्रमिति यतः कार्यकारणयोः स ममशायः ॥ २६ ॥

Aph 26 That is no inference by virtue of which it may be said of cause and effect that the one is in the other.

<sup>1</sup> The investigation of co-inherence is described, though to the neg-

' परायापरत्यादीनां भूतमात्रमयैतत्प्रमुक्तं ज्ञानमुप्यादीनाञ्चात्ममयैतत् तत्र  
 समयाय एव कदाचिद्विशिष्टज्ञानामनुष्ठानं कुर्वन्त्येवमप्राप्ताया एव न ह्यन्यत्  
 समयायपरात्प्राप्ताया । कार्यकारणपरित्युक्तवत्प्रमं कार्यकारणपरित्यक्तं दृष्टव्यं तदुक्तं  
 पटार्थप्रदेशाद्यै प्रकृते अयुतमिदानीमाधार्यधारभूतानां यः सम्बन्ध इति प्रत्यवहेतुः  
 स समयायः इति असम्बन्धवारिप्रमानत्वमयुतमितिः इह कुण्डे टांघ इह कुण्डे अत्र  
 राणांतिदत्त इह तन्नुप पट इह वीरसेपु कट इह टय्यं टय्यगुणस्मांति इह गति गे  
 त्यम इहात्मनि ज्ञानम इहाकाये शब्द इतां ह्युद्विक्तव्यमाना न यिना सम्बन्धमुत्पनु-  
 महेति तेनानुमीयतेति कश्चित् सम्बन्धः परिचारा मयोग एव अन्यतरकर्मोदीना तदु-  
 त्यादिसनामभावात् प्रिभागयद्विज्ञानाभावाच्च सम्बन्धनामयुतमिद्वत्याच्च निर्याता  
 धिरगतयैशेषेप्रत्यात् अत्यत्यत्वादेस्त्यादित्यत्याच्च । नन्यैकवेत्तुमयायन्तया द्रव्य-  
 त्यादीनां भूतप्रमद्वः कर्मत्यादिममयायस्य द्रव्यं समयात् मयम् चाधाराधेनियमा-  
 देयामद्वौ पटार्थि य एव द्रव्यत्वममयायः स यय गुणत्वकर्मत्यादीनामपि तथापि तेनां  
 द्रव्यमाधारस्तत्र तेषामप्रतीतिः द्रव्येयैव साद्रव्यं प्रतीयते गुणेयैव द्रव्यत्वं कर्मस्य एव  
 कर्मस्य नत्यन्यैवत्यन्यय्यतिरेकमतदर्शनादेव निदमः अन्यथा कुण्डरूपोमयोगातिरेके  
 णि कुण्डमेवाधारे न दृष्ट्यायवार्थविभावनियमस्तथा व्यङ्ग्यव्यङ्ग्यव्यक्तिभेदादेवावा  
 पि निदम उपपत्स्यते नहि द्रव्येण द्रव्यत्वगत कर्मत्याद्व्यभिचयते तदुक्तम् सविदेव  
 हि भाव्यतो यन्नुपगमे नः शायम् इति नसाधारत्यं प्रति विपरीता सान्वयमिति नहि  
 भवति द्रव्यं कर्मति नया भवति पटे तन्त्र इति तेन वाया रूपममयायैव याया रूप-  
 मित्याधारता न यायाः प्रतीयते इतस्मात्प्रमायव्यक्तिरेव सत्यं निर्यामिका स चाय  
 नित्यवकारकत्वात् समयाधिकार्यादुत्पत्तिनिदमः तदनुष्ठे च निमित्तममया  
 पिनां तथाच समयायस्य समयाधिकारणं यत् स्यात् तत् समयायान्तरेण तेनैव मम  
 यायेन या न तावदायः अनयायायातात् न द्वितीयः नहि स यय स समयाय स्येनैव  
 समयायः सम्प्रतीत्यात्माययात तन्नुप पटसमयायः पटे रूपममयायइति प्रतीतिः कय  
 मिति चेत् एकरूपमम्यन्येन समयायान्तराङ्गीकारेनयस्यायातात् तर्हि पटरूपमित्यपि  
 द्रव्यस्य व्यरूपमम्यन्येनैव स्यात् कि समयायेनेति चेत् तच्चातिरिक्तमम्यन्ये वाधका  
 भावात् तर्हि ह्यभूतने पटाभात्र इत्यत्रापि समयायः सम्बन्धान्तरं वा स्यादिति चेत्  
 एकरूपमम्यन्येनैव तदुपपत्तेः अन्यथा पटात्यन्ताभावात्न्यायाभात्रयैरित्ययोरनेकममयेनयैः  
 सामान्यत्वापत्तेः अष्टमस्य च समयेतकार्पत्येन यिनागित्यापत्तेः प्रागभात्रस्य च समये  
 तानुत्पन्न्येनायिनागित्यापत्तेरय नय भात्रत्यं तत्र तन्त्रम् भात्रत्यस्यायायात्वात्  
 अभात्रैस्त्वेव वैशिष्ट्यायं सम्बन्धान्तरमिति भाट्टाः तत्र यदि स्याभायव्यक्तानामेकमेव  
 वैशिष्ट्यं तदा पटयस्यापि पटाभात्रत्यवशङ्कः पटाभात्रयैरित्यनेन पटाभात्रयैरित्य  
 वत्यात् घट एव तत्र घटाभात्रयैरित्यत्र इति चेत् वैशिष्ट्यमम्यन्येन प्रतिव्यन्या-  
 भात्रत्यं तत्र सत्यात् नचापद्वयभात्र एव तादृशो येन न तत्र घटाभात्रयैरित्यत्रः घटा  
 पमारणानन्तरं तथैव घटाभात्रप्रतीतिः तत्रापिरूपनाशानन्तरं कयं न रूपयनाप्रत्ययः  
 समयायस्य नित्यत्वादिकत्वाच्चेतिवत् रूपनाशेदेव तदप्रतीतिरूपयते. समयायप्रतिव्यन्याः ॥

lect of thought which is the next subject in order, in favour of the desire of the student to know what co-inherence is it having been stated that priority and posteriority co-inhere in objects only, and that knowledge, pleasure &c co-inhere in the soul. The words cause and effect have an implicative force, and are to be considered to apply also to non-cause and non-effect, as it has been stated in the section entitled the *Locality of the Categories*, that the relation of unconjoined objects subsistent and inherent is co-inherence. The cause of the cognition of the here non-unconnectedness, is the non-existence of two unconjoined objects. Inasmuch as the thought of clarified butter here present in the bowl, as that of jujubes here present in the bowl, of cloth here present in the threads, of grass here in the blades, of substance, quality, and action here in substance, of the essence of a cow here in the cow, of cognition here in the soul, of sound here in the ether,—this thought of the here which is thus produced, cannot be produced without some connection, it is inferred that there is some connection. This connection is not mere conjunction for the actions &c of one only of the two objects cannot produce it, its existence does not terminate in disjunction, connected objects may be non-conjunctly effected they must be conceived to have a determinate substratum, it is not perceptible, and it is one, and eternal. If it be objected that if co-inherence be one it follows that there is a confusion with regard to substantiality inasmuch as the essence of action &c may co-inhere as well as the essence of substance in substance, we reply that it is not so. According to the relation of subsistence and inherence, there can be no confusion. For though that co-inherence which is the co-inherence of the essence of substance, be the co-inherence of the essences of quality, action &c, yet substance is not the substratum of these latter essences inasmuch as they are not manifested in substance. The essence of substances or substantiality, appears only in substances, the essence of qualities, only in qualities, the essence of actions only in ac-

tions, and nowhere else, accordingly from the observation of this concomitance and its negation, there results a determination of the relation of subsistence and inherence. As there being an ordinary conjunction between a vessel and clarified butter, it is the vessel which is the substratum or receptacle not the clarified butter, and therefore there is a determination the relation of containing and contained, so this limitation is here possible only as a consequence of the difference of the power of manifesting and of being manifested. For the essence of action &c is not manifested by substance as the essence of substance is. Hence it has been said, All powerful consciousness is our resource in the apprehension of things. For there is no contradictory intuition in relation to the nature of substrata, since there arises no intuition that substance becomes action, or that the threads are in the cloth, nor in the case of air does there appear the nature of a substratum because in the co-inherence with colour, colour is in air. It is therefore natural power which in every instance determines the relation between the substratum and that which inheres in it. This same co-inherence is, eternal since it has no cause, for the co-inherent cause is the condition of the production of existences and the non-co-inherent and efficient causes are subsidiary thereto. If, moreover there were a co-inherent cause of co-inherence this must exist in virtue of another co-inherence or of same co-inherence. It is not the former for there would thus emerge a regress to infinity. It is not the latter, for this same co-inherence could not co-inhere with itself, for thus there would be constantly recurring co-inherence.

If we be asked how there arises the cognition of the co-inherence of the cloth in the threads and of the colour in the cloth, we reply that it is by an essential connection, for on the hypothesis of a second co-inherence there would be a regress to infinity. If it be objected. In that case the cognition of the locally present also, as that there is here the colour of the cloth, must also be by essential connection --we reply that it is not so, there being a non-exis-



tence which renders a further connection impossible. If then, it be objected. In the cognition that there is here on this spot non-existence of a water pot, there is a co-inherence or other connection—we reply that it is not so for this may be produced by essential connection, for on the contrary supposition there would follow a universality of the absolute and reciprocal non-existences of the water pot, eternal, and co-inherent in a plurality of objects and emergent non-existence might be destructive as being a co-inherent effect, and antecedent non-existence might be destructive as being not produced by the co-inherent. The nature of existence is not in this case the condition for possibility belongs to the nature of existence.

The Bhāṭṭas maintain that there is in non-existence another connection called possession of attributes or predicates. On this hypothesis did possession of attributes belong to all individual non-existences it would follow that we should cognise non-existence of a water pot even where a water pot existed, and the possession of the character of non-existence as a water pot might exist merely in virtue of the possession of the character of non-existence as a piece of cloth. If it be replied that the water pot in this case prevents the thought of the non-existence of the water pot, it may be replied that there is in this case non-existence of the preventive by reason of the connection of possession of the attributes. Nor is the nature of the substratum such that there should not be there a manifestation of the non-existence of the water pot, for after the water pot has been removed there appears in this substratum that is in the place where the water pot had stood, the non-existence of the water pot.

If it be objected. How is it that after the destruction of colour, on your hypothesis there is not a cognition of the coloured inasmuch as co-inherence is eternal and one?—we reply that the non-appearance of the coloured is possible in consequence of the destruction of colour only. U

1 The connection of cause and effect, of part and whole, wherefrom there results the cognition that such a thing is in such a place, is co-inherence. For a cognition such as those of the cloth in the threads, the water pot in its halves, the grass in its blades, has for its object the existence of the threads &c. in the cloth &c. This existence is determined by a special kind of connection, for else it would follow that there might be such cognitions as of the water pot in the threads, the existence of the threads &c., residing by a temporal connection in the water-pot, &c. Connection, therefore, determining existence in a given mode, is co-inherence, for between whole and part conjunction is impossible. The words cause and effect have an implicative power, and it is therefore to be held that, that also which determines the relation of action and agent, of essence and individual, of eternal substance and particular object, and of containing and contained is co-inherence. The proof of co-inherence is determinate cognition the object of which is the relation of character and characterised or predicate and subject. From determinate cognition such as of a man with a staff there results an inference. In this inference conjunction &c., being

1 कार्यकारणयोरप्राप्यपरिणेतव्यं सम्यग्भावात् इदमिति प्रत्यक्षं समवायं तन्तुषु घटः कपालेषु घटं योरणेषु घटइत्यादिप्रत्यक्षेण घटादौ तन्त्यादिरुक्तित्वं त्रिषु करोति तच्च युक्तित्वं सम्यग्भावविशेषनिमित्तमेवान्यथा तन्तुषु घट इत्यादिप्रतीतिं प्रसङ्गात् कालिकेन तन्त्यादिरुक्तित्वस्य घटादौ सत्त्वात् इत्यञ्च तादृशयुक्तितानियामकं सम्यग्भावं समवायं एव श्रवणप्राप्यपरिणेतव्यं सयोगासम्भवात् कार्यकारणयोरित्युपलक्षणं गुणगुणिना क्रियाक्रियाप्रतीतिर्जातिव्यक्तौर्नित्यद्वयविशेषपदार्थयोरेवाधाराधेयभावनियामं कार्यस्य समवायं एवेति मन्तव्यम् । समवाये प्रमाणान्तु गुणक्रियादित्रिगुणितुल्यविशेषणविशेष्यसम्यग्भावविषया त्रिगुणितुल्यत्वात्पक्षे पुरुष इति त्रिगुणितुल्यविशेष्यतुल्यतां तत्र च सयोगादिवाधात् समवायसिद्धिं न च स्वल्पसम्यग्भावाद्यन्तरमनन्तरस्य कपालात् सम्यग्भावस्याप्युपगमे गौरवात् न चैवमभावात्स्याप्यनया रीत्या सम्यग्भावान्तरं सिद्धेदिति दाक्ष्यं यतोऽभावात्सम्यग्भावस्य न नित्यत्वसम्भवस्तथा सति भूतले घटानयनानन्तरमपि घटाभावोत्तिष्ठप्रसङ्गात् घटाभावास्य तत्सम्यग्भावस्य च नित्यत्वात् नाप्यभावास्य सम्यग्भावान्तरमनित्यं मङ्गीकर्तुं शक्यते एकस्मिन्नेव भूतले सहस्रधा घटानयनापसरणादौ सम्यग्भावसद्वस्त्वस्य नापत्तेस्तस्मादुपसरणाकालीनभूतलादिस्वरूप एव घटाभावात्सम्यग्भावो स्वीकरणीयः घटकालस्य सम्यग्भावघटकृत्या घटकाले न घटात्यन्ताभावप्रतीतिः इत्यञ्च भूतलादौ घटाभावास्य स्वरूपसम्यग्भावस्वीकारस्याशक्यत्वेनाभावात्सम्यग्भावेऽपि स्वरूपस्यैव सम्यग्भावस्य भावात्प्रत्ययानामेकविधसम्यग्भावग्राहित्वस्यानुभवसिद्धत्वादिति ॥

impossible, there is given a proof of co-inherence. It cannot be maintained that by essential connection we are to understand a distinct entity there being a complexity involved in the conception of a connection of endless essential forms, and that according to this method there could not be proved a distinct connection of non-existence. For it is impossible that the connection of non-existence should be eternal, as that of co-inherence is for were this the case, it would follow that after a water pot had been brought to a spot where one had not previously stood there would be the cognition of the non-existence of the water pot in consequence of the eternity of the non-existence of the water pot and of its connection. Nor can it be admitted that there belongs another non-eternal connection to non-existence, for we should then have to imagine, in the case of a water pot being brought and taken away a thousand times to and from a spot, a thousand connections. We must therefore maintain that the connection of non-existence of the water pot belongs to the essential form of the spot at the time the water pot is removed. Inasmuch as the time when the water pot is there does not effect this connection at the time the water pot is there there is no cognition of the absolute non-existence of the water pot. Thus it being necessary to allow an essential connection of non-existence of the water pot on the ground &c. there must in the case of other non-existence be a connection with the essential form, for it is evinced by experience that the cognitions of non-existences are conversant about one uniform kind of connection. V

द्रव्यत्वगुणत्वप्रतिषेधो भावेन व्याख्यातः ॥ २७ ॥

Aph 27 The negation of the essence of substance and quality is explained by existence

<sup>1</sup> It may be urged Let co-inherence be included in substance,

<sup>1</sup> ननु समवाये द्रव्ये गुणान्तिष्ठे घातान्तर्भवतु किन्तु स्यातिरिक्तपदार्थत्वसम्बन्धेनेत्यत आह । भावेन सत्त्वा द्रव्यत्वगुणत्वप्रतिषेधो द्रव्यत्वगुणत्वयोभावा व्याख्यातः उक्तं तद्यथा सत्ता यदा द्रव्यत्वगुणत्वगूण्या विनश्यदुत्तिष्ठिप्रत्ययात् समये वापि विनश्यदुत्तिष्ठिप्रत्यया द्रव्यस्यादमानित्वार्थं इदमुपसर्गकं कर्मत्वादिप्रतिषेधोपि हेतुः ॥

or in quality &c., why should it be assumed to be an additional category? In reply it is stated that the negation, that is, the non-existence of the essence of substance and quality is explained, that is, is declared by existence or being. As, therefore, existence is void of the essence of substance and of quality as being the object of a differently characterised cognition, so also co-inherence, as being the object of a differently characterised cognition does not possess the character of substance, &c. There is here an indication, the negation of the essence of action &c. requiring to be understood. Y

तत्त्वं भाष्येन ॥ २८ ॥

Aph 28 Its reality [is explained] by existence

' The words is explained are to be supplied Its reality, that is its unity, is explained by existence, that is by being For as it is one existence that in all cases excites the cognition of the existent, so is there one co-inherence that in all cases excites the cognition of the co-inherent, inasmuch as there is no difference in the marks or characters by which its existence is inferred, and there is non existence of a particular mark For we reckon no particular mark or differentiating character, by which we should apprehend variety of co-inherences. Hence it is eternal, inasmuch as non eternity is inapplicable to that which is indivisible, though there be a division according to space, time &c, as is the case with existence It may be objected that if this co-inherence be merely a conjunction, there may be disjunction of threads and cloth or of the cloth and its colour This is not the case, since in the absence of

[illegible]

previous unconjoinedness-disunion is impossible, for colour and the object coloured or the parts and the whole do not exist out of mutual connection, that there should be a disunion between them. If it be replied that such unconjoinedness is possible, we deny this for its possibility is absurd inasmuch as it has never been experienced. U

## EIGHTH BOOK, FIRST DAILY LESSON

द्वयेषु ज्ञान व्याख्यतम् ॥ १ ॥

Aph. 1 Cognition was explained among substances.

1 The foregoing digression was intended to gratify the curiosity of the learner. The order of enunciation is again embraced

1 शिष्यजिज्ञासानुरोधात् कमलदुर्लभमिदानीमुच्छेदक्रममात्रमव्यते तत्र बुद्धिपरीक्षा अष्टमाध्यायाद्ये आत्मसाधनाय पूर्वे बुद्धिरुक्ता ता स्मारयन्नाह । द्वयेष्विति विषयेषु विषयिण्युक्तयोऽध्यायमुपलक्षयति । इन्द्रियार्थप्रसिद्धिरिन्द्रियार्थभ्यामर्थान्तरस्य हेतु आत्मोन्द्रियार्थसंचिह्नयोऽद्यादिव्यव्यते तदन्यत् इत्येताभ्या मूत्राभ्या ज्ञान व्याख्यातमित्यर्थः । तत्र बुद्धिरूपनस्थिज्ञानं प्रत्ययवति पर्याया इति समानतन्त्रे बुद्धिरुच्य सादृश्यमतिरिक्तायां पर्यायाभिधानम् । सादृश्यादि बुद्ध्यादिशब्दानामयमदमाचवते तथाहि सत्त्वरजस्तमसा साम्यायस्या प्रकृति सा चैकैव गुरुयास्तुपर भिद्यन्त तेषु कूटस्या नित्या अपरिमाणामिनो नित्यचेतन्यस्वभावा तेषु पद्वयोऽपराणामित्यात् प्रकृतिस्त्वन्वा जडत्वात् यदा विषयभोगेच्छा प्रकृतिपुरुषभेदविद्वत्ता च प्रकृतमवति तदा सा पुरुषोपराणयगान् परिणमते तस्याश्चाद्य पराणामोबुद्धिरन्त करणविशेष बुद्धिरेव महत्तत्त्व तदुक्तम् प्रकृतेर्महान् इति साच बुद्धिदोषेण चर्मला तस्याश्च बाहिरिन्द्रियप्रणाडिकया विषयाकारो य परिणतिभेदो घट इति घट इत्याद्याकारस्तज्ज्ञानं वृत्तिरिति व्याख्यायत स्वच्छाया बुद्धेः वर्तमानेन ज्ञानेन चेतन्यस्य पुंस्यस्य भेदापह्लादहं जानामाति योऽभिमानविशेष संवापलब्धि स्रक्तचन्दनादिविषयसंचिह्नयोऽदिन्द्रियप्रणाडिकयैश्च सुखदुःखाद्याकारो बुद्धिरेव य परिणामविशेषः स प्रत्ययः अतएव ज्ञानसुखदुःखेच्छाहेतुप्रयत्नसंस्कारधर्माधमा सर्व एव बुद्धे परिणामविशेषो मूत्रमात्रया प्रकृतार्थे वर्तमाना अस्याभेदादाविर्भवति तिरोभयन्ति च पुरुषस्तु पुष्करपलाशप्रचिल्लेष प्रतिविम्बते पर बुद्ध्यादिति यन्मन्यन्ते तदनेन पर्यायाभिधानमूचितप्रमाणेन निराकृत्यते तथाहि बुद्धिशब्दा यदि बुध्यतेऽनयेति करणव्युत्पन्नस्तदा मन एव तत्पर्यवस्यति नच मन प्रत्यक्षम् बुद्धिस्त्यहं बुध्ये इति प्रत्यक्षेऽप्येव नचान्त करणस्य ज्ञानादयोधर्मा कर्तृधर्मत्वेनैव तथा सिद्धे भवति हि अहं ज्ञाने अहं प्रत्यमि अहमुपलभे इत्यहन्त्यसामानाधिकरण्येन प्रतिभास अभिमानोऽसाविति चेत् तात्त्विकत्वे बाधकाभावात् पुरुषस्यागन्तुर्धर्मानाधारत्वं कूटस्यत्व तदेव बाधकमिति चेवागन्तुर्धर्माधारत्वेऽपि नित्यत्वसम्भवात् नहि धर्माधर्मश्चेत्येक तत्त्व येन धर्मात्मा दधिनाशावेव धर्मात्वादधिनाशो स्यात् तयाच एव चेतयते स एव बुध्यत ज्ञानात्पु सभत प्रत्यति चेत् नार्थान्तरकल्पना युक्तेतिदिक ॥

According to this the examination of intellection is the object of the eighth book. Intellection has been previously described. The present aphorism is stated with the purpose of recalling this. By the words *Among substances through the object, the third book which treats of that object, i. e. of substances, is implied*. The meaning is that cognition has been explained by the two aphorisms. The universal notion of organs and their objects is a mark of an entity other than organs and objects, and, *That which is brought into being from contiguity of soul, organ and object, is other than they*. In the common declaration of intellection that intellection, apprehension, cognition and affection, are synonyms, the equivalent terms are enumerated in order to contravene the Sāṅkhya doctrine. For the Sāṅkhyas maintain a distinction of meaning in the terms intelligence &c. Thus the plastic principle is a state of equipoise between purity, passion, and darkness. This is one, and one only, while spirits are divided to infinity. These spirits are uniform, constant, unchangeable, characterised by eternal consciousness. These moreover are lame, being incapable of modification, while the plastic principle is blind, being unsentient. When there arises in the plastic principle a desire of the fruition of sense-objects, or the wish to see the difference between the plastic principle and spirit, the plastic principle is modified in virtue of throwing as it were a tint of colour upon spirit. The first modification of the plastic principle is intellection, a kind of internal sense. Intellection it is that is the great principle, wherefore it has been said, *From the plastic principle the great*. This intelligence is like a clear mirror, and the particular modification in the form of an object such as a water pot, a piece of cloth &c., by the channel of the external organs of intelligence, is called the cognition, the function of intelligence. Apprehension is according to them that particular conceit, whereby, in consequence of the non discrimination of spirit or consciousness by reason of the cognition existing in pure intelligence it is affirmed I know. Affection is the par

ticular modification of intelligence, in the form of pleasure, pain &c., by the channel of the sense-organs, in consequence of the presence of objects of sense such as garlands, sandal wood, and the like. Hence it is that all the particular modifications of intelligence, *cognition, pleasure, pain, desire, aversion, volition, reminiscence, merit, and demerit* existing only in the plastic principle in their minute proportions according to diversity of conditions, appear and disappear, while spirit, like a lotus leaf free from stain, reflects them externally in intelligence. This doctrine which they hold, is rejected by the evidence indicated in the enumeration of the convertible terms. If, then, the word intelligence be derived from agency, inasmuch as it is the instrument of understanding it may be concluded that it is identical with the internal sense, and the internal sense is not perceptible. But intelligence is known by the internal perception I understand. Moreover the qualities cognition &c., do not belong to the internal organ for they are proved to exist only as being qualities of an agent. For the phenomena of personal knowledge, personal sensation personal apprehension, are manifested only as having personality or egoity as their common substratum. If they reply that this phenomenon is conceit, we rejoim that there is nothing to prove the impossibility of the reality. If they say that spirit is unsusceptible of adventitious modes, and unmodified, and that this shews the impossibility of their reality, we deny this, eternity being compatible with the nature of a substratum of adventitious modes. For substance and attribute are not one single principle, that production and destruction of the attribute should be production and destruction of the subject. He then who is conscious, understands, knows, apprehends, and conceits. The hypothesis, therefore of a distinct entity is not allowable. U

तत्रात्मा मनश्चाप्रत्यक्षे ॥ २ ॥

Aph 2. Therein soul and the internal sense are imperceptible

This cognition moreover is twofold—science and nescience Science is of four kinds, viz perception, inference, memory and testimony Nescience likewise is of four kinds, viz doubt, uncertainty, sleep, and inattention Of these kinds of science that which is inferential is not produced by the sense organs Why this is so, is stated in the text The soul is here either the soul of another or one's own The imperceptibility of one's own soul has been already declared, inasmuch as such occasional personal cognitions as that of one's own paleness, attenuation, length of arm &c have been rejected in relation to the soul. The particle and implies the applicability of the predicate to ether, time, space, air, and atoms Sensible

१ तच्च ज्ञानं द्विविधं विद्या चाविद्या च विद्या चतुर्विधा प्रत्यक्षलौकिकस्मृत्यापि सत्तया अविद्यापि चतुर्विधा संशयविपर्ययस्वप्नानध्ययमायनवृत्ता तत्र यत्नलौकिकं तद निन्द्रियजम् कृतं यतदित्याह । आत्मात्र परात्मा स्यात्मा वा स्यात्मानि मानसस्य क्वा चित्काहम्प्रत्यस्याहं गौर' कथो महायादुरित्यादिप्रत्ययतिरस्कृतत्वात् स्यात्मानोऽप्यप्र त्यक्षतात्का चकारादाकाशकालदिशा धाया परमाणुनाञ्च द्रव्याणामुपपन्नं । इन्द्रियजमपि द्विविधं सर्वज्ञीयमसर्वज्ञीयञ्च सर्वज्ञीयं योगजधर्मलक्षणया प्रत्यासत्त्या तत्तत्पदार्थसार्थज्ञानं तर्थाह परमाणय प्रसक्ता प्रमेयत्वादिभिधेयत्वात् सत्त्वात् सामयोरिदहात् कथमेव महत्त्वस्यापि प्रत्यक्ष प्रति कारणत्वात् नच परमाणयो महान् रूपवत्त्वस्यापि चातुषप्रत्यक्षकारणत्वात् नच दिगादयोऽप्यनन्त इति चेन्न योगजधर्मसदकारिणो मनसैव तत्सम्भवात् तदुपपदाच्छब्दुरादिना वा अचिन्त्यप्रभायोहि योगजोऽर्थो न सहकार्यन्तरमपेक्षते । विद्यादाध्यासितं पुरुषो न सर्वज्ञ पुरुषत्वादहमित्येत्यादि तु प्राभाकरो न मीमांसाभिन्नं पुरुषत्वादहमित्येत्यादिवद्विषयत्वापकतर्कशून्यत्वादप्रयोजकम् असर्वज्ञीयञ्च प्रत्यक्ष द्विविधं सविकल्पकं निर्विकल्पकञ्च सविकल्पकं ज्ञानं न प्रमाणमिति तत्कीर्तिदिद्वादय तर्थाहि अभिलाषसंग्रहोऽप्यप्रतिभास इति तत् न ह्यभिलाषेन नाम्ना सम्भवत्यर्थस्य सम्भवा येन घट इति पट इति वा नामानुरिञ्जितं प्रत्यय स्यात् नच जात्यादि परमाण्यसत् येन तद्विशिष्ट्य विषयेषु ईन्द्रियेण गृह्यते नच सत् स्थलवृत्तस्यासत्ता सम्भवा सम्भति नचासत् इन्द्रियगावर तस्मादिन्द्रियेणालोचनं जन्यते आलाघनमदिमात्रं सविकल्पकमुत्पद्यमानं तत्रार्थं प्रयतंयत् प्रत्यक्षमिति प्रमाणमिति द्योत्य इति तच्चैतदनुपपन्नमभिलाषसंग्रहोऽप्यप्रतिभासञ्च भयत प्रमाणञ्चन्द्रियेऽर्थसचिरुपपन्नञ्च स्यादिति सन्निधयतिरिक्त्य नामार्थेऽप्यञ्च चातुषज्ञाने सम्भवत्यथ मुरभिचन्दनमिति यदुपनीतमानसम्भवात् यद्वा सञ्चार्येऽप्यप्रत्यक्षज्ञाने न भासते सञ्चारा स्मरणमात्रमस्मतेव स्मर्येऽप्यवर्तिका अभिधज्ञाने प्रतियोगिस्मरणयत् जात्यादिकञ्च यस्तुभूतं साधि तमेवात् सविकल्पकमणान्दिगार्थसचिरुपपन्नञ्च प्रत्यक्षम् । ननु निर्विकल्पकं न व्यवहारप्रयतं नच व्यवहारविषय इति किन्तु प्रमाणमिति चेत् सविकल्पकमव तदिह विशिष्टज्ञानम् नच विशेषणज्ञानमन्तरेण तदुत्पद्यत विशिष्टज्ञाने हि विशेषणज्ञानविशेषोऽन्दिपसविकल्पतदुभयासंगोऽयस्य कारणत्वावधारणात् ॥



knowledge is of two degrees, omniscient, and non-omniscient. Omniscient is the knowledge of such and such complements of objects, by presentation determined by the merit springing from devotion. Thus atoms fall within its sphere, as demonstrable, nameable, and existent. If it be objected — Since there is no apparatus of such unbounded sense knowledge, how can this be the case? and whereas magnitude is the cause of perception, and atoms possess no magnitude, and whereas possession of colour is the cause of common perception, and space &c. have no colour, — how can this be so? We reply that this objection is invalid, this omniscience being possible by means of the internal sense auxiliary to the merit produced by devotion; or by means of the eye &c. in consequence of the acquisition thereof, for the merit engendered by devotion being of inconceivable efficacy, requires no other auxiliary. The man in question is not omniscient, being a man like myself — this and similar propositions are not to the point, there being no argument which would render contrary instances impossible, as is the case with the proposition. A follower of Prabhākara is not designated a Mīmāṃsaka being a man like myself &c. Non-omniscient presentation is of two kinds, discriminative and non-discriminative. Kīrti-dīpnāga and others maintain that discriminative cognition conveys no evidence, for it is manifested as apparent through connection with names. But there can be no connection of the meaning with the designation or name, that a cognition should be coloured, as it were, by the name water-pot or piece of cloth. Moreover the universal or essential &c. is not really existent, that the being characterised by it should be apprehended in objects by the sense organ, and the self characterised existent can have no connection with the non-existent, and the non-existent is no object of sense. Sight therefore is produced by the organs of sense, and the discriminative cognition (which recognises the class of its object) while in process of being produced by magnitude of vision, is said to be perceptible, and to convey assurance. This is impos-

sible, the phenomenon must be cognisable by connection with its designation, and the condition that evidence be produced by contiguity of organ and object is doubtful. The being characterised by a name is a possible object of (acquired) visual perception being possible in the same manner as such a presented cognition as that of cool sandal wood. Or it may be maintained that the being characterised by a term does not appear in perceptive knowledge and that there is only recollection of the name the distinctive appellation being recalled only in like manner as there is recollection of the absent object in the cognition of non existence. Also it may be maintained the universal &c has a real existence and that there is therefore a discriminative perception produced by apposition of object and organ. It may be objected —Non discriminative cognition neither excites to activity nor is an object of activity? what proof therefore is there that it exists? We reply that its proof is found in discriminative cognition for this is a determinate cognition and this is not produced without a knowledge of predicates for it is observed that knowledge of the predicates apposition to the modified sense organ and the non apprehension of non-connection of such knowledge and such apposition is the cause of determinate cognition. U

### ज्ञाननिर्देशे ज्ञाननिष्पत्तिविधिस्तु ॥ ३ ॥

Aph 3 The mode in which cognition is originated has been stated in the enunciation of cognition

• ' The mode in which cognition is originated that is the process by which knowledge is produced, has been explained in the enunciation of cognition that is in the third book where the statement of knowledge was made. The causes of knowledge were

१ ज्ञाननिर्देशे तृतीयाध्याये यत्र ज्ञानस्य निर्देशः कृतस्तत्रैव तद्विषयनिष्पत्तिस्तु त्वन्तिविधानं उक्तं आत्मन्दिषायसंविक्लृपाद्विषय्यते तदन्यत्र इति सूत्रे ज्ञानस्य कारणान्युक्तानेत्यत्र तद्यथात्मा ज्ञानस्य समग्रविचारणम् आत्ममनस्यगताः समग्रविचारणम् विषयसंविद्यो निमित्तकारणमिति तस्मिन् सूत्रस्यात्कामिति प्रत्यक्षमधिकृत्य सवि कार्यस्य हेतुता कथितति यदित्यम् ॥

stated in the aphorism That which is produced by contiguity of soul, sense organ, and object, is other than those The soul, then, is the co inherent or material cause of cognition, conjunction of the soul and the internal sense is the non coherent cause, apposition of the object is the occasional or efficient cause This was declared in that aphorism It is therefore, to be understood that the causality of contacts in relation to perception has already been laid down V

गुणसुर्मसु सचिरुष्टेषु ज्ञाननिष्पत्तेर्द्रव्य कारणम् ॥ ४ ॥

Aph 4 Qualities and actions being brought into contact (with the organs of sense), substance is the cause of production of cognition

\* Substance is the cause of the cognition which is produced of qualities, as colour &c, and of actions as upheaving &c These are both apprehended only as situate in present substance, the presence therefore of the substance is a requisite of cognition It is by substance, moreover that their contact is constituted, they being apprehended as conjunctly co inherent Although there is apprehended the odour of dispersed particles of the champaka flower, and of portions of camphor which are imperceptible, yet it is substance, imperceptible though it be which effects their contact. Although perceptibility of substance is not a requisite of the apprehension of sound yet sound is only\* apprehended as inherent in substance and this is the requisite If it be asked Why assume a contact which is invisible? we reply that the production of knowledge, being an effect necessitates the hypothesis of a cause U

\* गुणेषु रूपादिषु कर्मसु धातुत्ववर्णादिषु यज्ज्ञानं निष्पद्यते तत्र द्रव्य कारणं यो यदद्रव्यनिष्ठमयं तदुभयं मय्यत इति द्रव्ययोग्यतेः तत्र तन्मयं सचिरुष्टेषु तेषां द्रव्यघटितं द्रव्यं सद्रव्यसमवायेन तेषां सहजात् यद्यपि यिषत्तच्चम्यजाययत्तुर्भूतमानानामयोग्यता गन्धो यद्यते तथापि सचिरुष्टेषु तत्रायोग्यमपि द्रव्यमेव यद्यपि शब्दघटे द्रव्ययोग्यता न तन्मयं तथापि तत्रैव समयेत\* शब्दो यद्यत इति तदेव तन्मयं नन्वदृष्टसचिरुष्टसचिरुष्टकल्पना कुत क्रियते इति चेन्न ज्ञाननिष्पत्तेः कार्येण हि कारणमयमयं कल्पनीयमिति भावः ॥

## सामान्यविशेषेषु सामान्यविशेषाभावात्तत एव ज्ञानम् ॥ ५ ॥

Aph 5 Inasmuch as in universals and particulars there exist not universals and particulars cognition of general and special essences results thence [from contact effected by substance]

<sup>1</sup> Another mode is stated in which cognition originates The universal is existence the particulars or species are the essences of substance quality, and action. Similarly these being also universals or subaltern genera their particulars or species are the essences of earth &c. of colour &c. and of upheaving &c. Of these essences residing in substances there results perception common to all the senses thence that is, from the particular perceptible substratum, from their cause, from conjunct co inherence, from co inherence in the conjunctly co inherent, and from co inherence in the co inherent. Knowledge common to all the senses of the essence of qualities, arises from co inherence in the conjunctly co-inherent, of the essence of sound and of *ka* and other particular sounds from co inherence in the co inherent of existence from conjunct co inherence from co inherence in the conjunctly co inherent and from co inherence in the co inherent Conjunct co inherence and co inherence are not presentative of the essence of quality It may therefore be urged that the knowledge of it is impossible through contact with its substratum since in the universal or highest essence existence and in the particulars or sub-

<sup>1</sup> अथर् ज्ञाननिष्पत्तिविधिमाह । सामान्य सत्ता तस्य विशेषा द्रव्यत्वगुणत्वकर्मत्वादि एवमतपामपि सामान्यानि विशेषा एविवीत्यादिरूपत्वादुत्प्रेषणत्वादीनि सत्र द्रव्यगताना सामान्याना तत एव योग्याथविशेषादेव तद्विवक्षयाच्च संयुक्तसमवायात् संयुक्तसमवेतसमवायात् समयतसमवायाच्च सार्वेन्द्रिय ज्ञान गुणत्वे च संयुक्तसमवेतसमवायात् शब्दत्वकत्वादी समवेतसमवायात् सत्ताया संयुक्तसमवायात् संयुक्तसमवेतसमवायात् समयतसमवायाच्च सार्वेन्द्रिय ज्ञानम् गुणत्वे च संयुक्तसमवायसमवायाच्च न प्रत्यासत्तिरिति ननु तत एव स्याथयसचिकर्षादवेत्यथधारणानुपपत्ति यत सामान्ये विशेषेषु च एविवीत्यादिषु सामान्याविशेषान्तरमस्त्ययत्सचिकर्षापि कारणमेवात आह । सामान्यविशेषाभावादिति नहि सामान्यविशेषेषु सामान्यविशेषा यतको अनवस्थाप्रसङ्गात् तया परस्परभेदप्रतीति स्वरूपत एव गतेतरादित्ये सति सकलमादृशित्यसत्तयापार धि रभेदाद्वा एव घटत्वादायपीति ॥

altern genera, the essence of substance, quality, and action, and in the essences of earth &c there are universals and particulars. In anticipation of this objection the words Inasmuch as there exist not therein universals and particulars, have been added For there exist not in universals and particulars other universals and particulars essences that is of the essence of objects, for thus there would result a regression to infinity The appearance of mutual difference between these essences proceeds from their proper form, or from difference of essential attributes existing for instance, in all cows, there being non existence of such attributes in objects other than cows, and similarly with the essence of water pots and other objects U

सामान्यविशेषापेक्षे द्रव्यगुणकर्मसु न न

Aph 6 [Cognition] of substances, qualities, and actions supposes the universal and particular

' It may be asked whether the cognition of substances, qualities and actions is also absolute in the same manner as the knowledge of universals and particulars is absolute inasmuch as there exist not in them universality and particularity It is stated that it is not. Cognition is produced —these words are to be supplied Of substances qualities and actions there is an apprehension determined by the natures of substances, qualities, and actions. Now, a determinate cognition is produced by contact of subject, attribute, and sense-organ, the universal and particular are therefore necessarily supposed in it. For there exists such determinate cognition as This is a substance, This is a quality, This is an action U

१ ननु सामान्यविशेषेषु सामान्यविशेषाभावाद्याया तद्विषयेष्वमेव ज्ञान तथा द्रव्यगुणकर्मस्यपि त्रिं तद्विषयमेव नेत्याह । ज्ञानमुत्पद्यते इति प्रकृतम द्रव्यगुणकर्मसु द्रव्यगुणकर्मस्यविशिष्टमुत्पद्यतावदस्ति विशिष्टज्ञानस्य विशेषविशेषाण्डिदमपि कर्तव्यमुत्पद्यते इति सामान्यविशेषापेक्षा तत्रावश्यकी भवति हि द्रव्यमिदं गुणोऽयं कर्म इति विशिष्टज्ञानमिति भावः ॥

द्रव्ये द्रव्यगुणकर्मोपेतम् ॥ ७ ॥

Aph 7 [Cognition] of substance supposes substance, quality and action

<sup>1</sup> In the cognition, The white cow with bells is walking, the bell a substance is an attribution, white is a quality, is walking is an action There is, therefore, no determinate cognition without a determination apprehended, nor can such exist without connection with a determination Substances, qualities and actions, are therefore supposed in the cognition of a substance. U

गुणकर्मसु गुणकर्माभावाद्गुणकर्मोपेत न विद्यते ॥ ८ ॥

Aph 8 Inasmuch as there exist no qualities and actions in qualities and actions, there is no cognition thereof which supposes qualities and actions

<sup>2</sup> The aphorism is given in reply to the question Why therefore do not quality and actions suppose quality and action? There is an ellipsis of the word cognition Inasmuch as of quality there is no conception determined by quality, and of action no conception determined by action there is no conception thereof which supposes qualities and actions For quality does not exist in quality, or action in action that it should appear therein as a predicate or determination. U

समवायिन श्चेत्याकृत्यबुद्धेश्च श्चेति बुद्धिस्ते एते कार्यकारण-  
भूते ॥ ९ ॥

Aph 9 The cognition of a white object results from the whiteness of the substratum and from the cognition of whiteness, and these same stand in a relation of cause and effect.

<sup>1</sup> ज्ञानमुत्पद्यते इति प्रकृतं घण्टाघानं गुणोर्मिर्गच्छतीति ज्ञानम् तत्र द्रव्य घण्टा विशेषणम् गुण इति गुण गच्छतीति कर्म तथाच नाशहीतविशेषणाविशिष्टपक्षेति न वा विशेषणसम्बन्धमन्तरेणेति भवति द्रव्यज्ञानं द्रव्यगुणकर्मोपेतेति भावः ॥

<sup>2</sup> तत किं गुणकर्मणोरपि गुणकर्मोपेक्षा नेत्याह । ज्ञानमिति शेषः । गुणे गुणविशिष्टबुद्धे कर्मसु कर्मविशिष्टबुद्धेरभावात् गुणकर्मोपेक्षा न तद्वत्तद्वि नहि गुणसु गुणो नवा कर्मसु कर्म येन तत्र विशेषणत्वेन भावेतेति भावः ॥

' From the whiteness or white colour of the substratum, and from the cognition of whiteness or the cognition of an attribute consisting of white colour, there results in relation to a white object, a conch-shell &c. possessed of white colour, a cognition that it is white, that is, a sense-given certainty determined by white colour. The possession, therefore, of white colour, and the cognition of white colour are the causes of an effect, viz of sense given certainty the form of which is white colour. The relation, then, of co inherence affords no conditions of sense given assurance in the form of white colour, viz possession of white colour, and cognition of white colour. There is, therefore, in consequence of the absence from qualities and actions of qualities and actions as determinations, no perceptive assurance in the form of qualities and actions V

**द्रव्येष्वनितरकारणाः ॥ १० ॥**

Aph 10 [Cognitions] of substances are not causes one of the other

' It might be urged that in cases where after the perception, This is a water pot, there arises the perception, This is a piece of cloth, the knowledge of the water pot is a cause of the knowledge of the piece of cloth, inasmuch as it is antecedent to it and that consequently there could be no knowledge of the piece of cloth without a knowledge of the water pot. This collateral objection

<sup>१</sup> समवायिन इत्यभिधानात् सम्यन्धस्य कारणतामाह । तथाच गुणे गुणसमवायाभावात् कर्मसु धर्मसमवायाभावाच्च न तत्तज्ज्ञाने गुणकर्मोपेक्षा विशेषणत्वेन विशेष्यत्वेन स्वस्त्येव एवञ्च श्येत शब्दस्य इत्यादिप्रतीतिः श्रैत्यगुणस्य श्रैत्यविशेषणज्ञानस्य च कारणत्वमित्युक्तं तथाच विशेषणसम्यन्धविशेषणतज्ज्ञानानां विशिष्टप्रत्यक्षप्रमा प्रति कारणत्वमिति तेन पूर्वोक्तं सद्यै सिध्यति ॥

<sup>२</sup> समवायिन श्रैत्यसमवायिन श्रैत्यात् गुणरूपात् श्रैत्ययुक्ते गुणरूपात्मकविशेषणयुक्तेषु श्रैते गुणरूपप्रति शब्दादि युक्तिः गुणोऽयमिति गुणरूपविशेषणकारणत्वप्रमितिर्भवति अतस्ते गुणरूपयत्यगुणरूपयुक्ती कार्यस्य गुणरूपप्रकारकप्रत्यक्षप्रमात्मकस्य कारणभूते इत्यर्थे तथाच समवायसम्यन्धेन गुणरूपप्रकारकप्रत्यक्षप्रमा प्रति गुणरूपयत्य गुणरूपज्ञानञ्च द्वयमेव तन्त्रमिति गुणकर्मसु गुणकर्मरूपविशेषणविग्रहाच्च तत्प्रकारकप्रत्यक्षप्रमितिर्ति भावः ॥

is denied Cognitions—for this word is to be supplied—are not the causes one of the other, that is, the mutual causes, in the case of cognitions of substances not determinant of substances fixed in the relation of prior and posterior among substances. Though, therefore, the knowledge of the water pot be antecedent to the knowledge of the piece of cloth, it is not its cause, inasmuch as it is not its invariable antecedent V

कारणयोग्यात् कारणक्रमाच्च घटपटादियुद्धीना क्रमेण न हेतु-  
फलभावात् ॥ ११ ॥

Aph 11 The sequence of the cognitions of the water pot, piece of cloth &c. resulting from non simultaneity of the causes [of the cognitions] and from the sequence of their causes, does not result from a relation of cause and effect

' The sequence constituted by priority and posteriority, of the cognitions of the water pot piece of cloth &c., does not result from the relation of reason and consequent or of cause and effect but from the sequence that is from the priority and posteriority of the

१ घटपटादियुद्धीना क्रमः पार्थापर्यङ्क न हेतुफलभावात् न कार्यकारणभावात् किन्तु तादृशयुद्धिकारणानां घटपटादिसर्विषयानां क्रमात् पार्थापर्यङ्क चकारोऽनुक्रमयोगपक्षः समुच्चिनोति अथश्वकारः क्रम इत्यनन्तरं योजनाय एवञ्च घटपटादियुद्धीनामयोगपक्षः तत्कारणानां सर्विकर्षादीनामयोगपक्षादित्यर्थः यत्र तु घटपटसर्विषयादीनामस्ति योगपक्षम् तत्र युगपदेव सचिरुष्टपायतृपदावयवयिषयो समुहात्म्यनात्मिका युद्धिरुक्त्यात इति कारणयोगपक्षात् कार्ययोगपक्षः कारणाक्रमात् कार्याक्रमश्चेत्यपि ध्यातव्यम् । युद्धिः प्रथमतो द्विविधा अनुभूतिः स्मृतिश्च अनुभूतिरपि कणादमते द्विविधा प्रत्यक्षानुमितिर्भेदात् प्रत्यक्षमपि धातुजादिभेदेन धातुधर्माद्यर्थकानिर्विकल्पकभेदेन च द्विविधः सौकरिकलौकिकभेदेन द्विविधश्च अनुमितिरपि केयलान्यपि केयलान्यतिरेकान्यव्यतिरेकिरूपत्रिविधानुमानजन्यत्यान् त्रिविधा तत्रेदं वा ज्ञेयत्वादित्यादिकं केयलान्यनुमानम् एवमितीतरेभ्यो भिद्यते गन्धवत्यादित्यादिकं केयलान्यतिरेकानुमानम् अन्यव्यतिरेकानुमानम् पयंतो धातुमान् धूमादित्यादिकमिति । स्मृतिश्चोपेक्षानात्मकनिश्चयाधीनसमानाकारकभावनाल्पसंस्काराधीना एवमिधेय प्रकारान्तरेणापि युद्धिर्द्विविधा प्रमाः प्रमाश्चेति तद्वति तत्प्रकारिका युद्धिस्तत्प्रमा तदभावर्यति तत्प्रकारिका युद्धिस्तदप्रमा संग्रहनिश्चयभेदेनापि युद्धिर्द्विविधा तत्रैकधर्ममिति विरुद्धभावाभावाप्रकारकज्ञान संग्रहः तदभावाप्रकारकं तत्प्रकारकं ज्ञानं तद्विरुद्धः सत्यन्तः तादृशज्ञानस्थाने पदज्ञानस्थाने च तदुत्तरं निह्नपरासंगोत्पत्त्येवानुमितिर्भवति प्रमाकं द्विविधं प्रत्यक्षमनुमानश्चेति यथार्थानुभवश्च प्रमा एतज्ज्ञाने मृज्जकदेवदृश्यताति संक्षेपः ॥



contacts &c. of the water pot, piece of cloth &c, which are the causes of such cognitions. The particle *and* implies the addition of an unmentioned non simultaneity, and this word is to be construed after the term *sequence*. The meaning is therefore that the non simultaneity of the cognitions of the water pot piece of cloth &c results from the non simultaneity of the contacts &c with these that are the causes of those cognitions. But where there is a simultaneity of contacts &c of water pots pieces of cloth &c, there is produced simultaneously a cognition which is a support or basis of an aggregate and which has for its objects the things in contact so many as they may be. It is therefore to be understood that there results from simultaneity of cause simultaneity of effect, and from non sequence of cause non sequence of effect. Intelligence is primarily divided into experience, and memory. Experience according to the doctrine of Kanāda is of two kinds being divided into perception and inference. Perception is of six kinds, as derived from smelling &c. [from the five external and from the internal sense], and is twofold as discriminative and non-discriminative, and twofold as divided into physical and hyperphysical. Inference is threefold as produced by illation from only positive conditions from only negative conditions and from both positive and negative conditions. For example This is a proposition inasmuch as it is knowable &c, is an illation from only positive conditions, Earth differs from other substances inasmuch as it is possessed of odours, &c. is an illation from only negative conditions, The mountain is fiery inasmuch as it smokes &c, is an illation from both positive and negative conditions. Memory is uniform dependent on the reproduction called permanent mental impression the universal form whereof is dependent on assurance not characterised by inattention. In another point of view also intelligence is twofold science and nescience. Science is a cognition in a certain form of that which has that form. Nescience is a cognition in a certain form of that in which there is non existence of that

form Intelligence is also twofold, accordingly as it is divided into certainty and uncertainty. Uncertainty is a cognition whereof the form is mutually repugnant existence and non-existence in one and the same subject of attributes, certainty in regard to a thing is cognition in the form thereof, and not in the form of the non existence thereof. According to this doctrine in the case of cognition of similarity, and in that of knowledge of terms, an inference takes place by the production of a judgment respecting a mark or middle term, subsequently thereto. Evidence is of two kinds, perception and inference, and accordingly science is correct experience, as will be explained by the author of the aphorisms himself in the sequel. V

## SECOND DAILY LESSON

अयमेव त्वयाकृतं भोजयैनमिति ब्रुव्यते ॥ १ ॥

Aph 1 This, That, Done by thee, Feed him,—such expressions are relative to cognition

<sup>1</sup> It is stated that certain cognitions are determinant of other cognitions. The cognition This is a water pot, This is a piece of cloth, is relative to cognition, that is determinant of a cognition. This and that being capable of being made objects of perception, cognition in the form of perception, is a determination of such a cognition. The word Thou being capable of being made the object of the speaker's intention, inasmuch as it is the substratum of a self manifested knowledge, the cognition produced by the expression Done by thee, is determinant of a cognition. In the hehest Feed him, also, the cognition produced by the word him, which has the sense of this one, is determinant of a cognition which is a perception. V

<sup>1</sup> बुद्धिप्रियेणैकैका अपि कश्चिद्बुद्धये भवन्तीत्याह । अयमेव इति अयं घटः अयं घट इति ज्ञानं बुद्धयेन बुद्धिप्रियेणैकैकं ददमेतदेव । प्रत्यक्षप्रियेण शक्तत्वात् प्रत्यक्षरूपा बुद्धिस्तादृशज्ञानं प्रियेणैकैकं ददमेतदेव । स्वजन्ययोः साधयतया यत्कुरमिषायाप्रियेण शक्तत्वात् त्वयाकृतमिति यावज्जन्यं ज्ञानं बुद्धिप्रियेणैकैकं भोजयैनमिति ददमर्थकं न गच्छति न ज्ञानमपि प्रत्यक्षात्मकबुद्धिप्रियेणैकैकं ॥

## दृष्टेषु भावाददृष्टेष्वभावात् ॥ २ ॥

Aph 2 Inasmuch as [such expressions] exist in reference to objects seen, and do not exist in reference to objects unseen

<sup>1</sup> It is shown that this is inductively proved by concomitance and exclusion. When there exists the contiguous object of the cognition This, and the remote object of the cognition That, when there exists the contiguous agent, the object of the cognition By thee, and the object of the action, the object of the notion, Done, and when there exist the giver and the receiver of the order, the objects of the notion Feed, in contiguity, then a cognition of this kind (i e one determined by another cognition) is produced But in the case of unseen objects these cognitions are not manifested This therefore may be inferred by the methods of agreement and disagreement U

<sup>2</sup> That these terms are applicable to an object differentiated by a mode constituted by cognition may be inferred by the methods of agreement and disagreement These expressions have applicability to an object differentiated by modes constituted by cognition, inasmuch as the use of the words This &c exists in relation to objects seen or known that is essentially determined by modes consisting of cognition and inasmuch as such use does not exist in relation to objects unseen or unknown that is not essentially determined by modes consisting of cognition V

<sup>1</sup> अन्यपथतिरैरुपरिच्छेद्यमेतदित्याह । यदाप्रमितिबुद्धेः सन्निकृष्टो विषय एव इति बुद्धेर्विप्रकृष्टोऽपि बुद्ध्याकृतो विषय त्वयेति बुद्धेः सन्निकृष्ट कर्ता विषय कृतमिति बुद्धेः कर्म विषय भोजयेति बुद्धेर्नियोजयित्वाप्युक्तारो विषयो एवमिति बुद्धेस्तदुभयव्याप्यारो विषयः सन्निकृष्टो भवति तदेतादृशा बुद्धिरन्यथाते अदृष्टेषु तु विषयेषु नेता बुद्धयः प्रादुर्भवन्तीत्यपथतिरेकगम्यमेतदित्यर्थः ॥

<sup>2</sup> तत्रेया यदाना ज्ञानघटितधर्मावच्छिन्ने शक्तिरन्यपथतिरेकगम्येत्याह । दृष्टेषु ज्ञानेषु ज्ञानघटितधर्मावच्छिन्नेष्वित्यायत भावात् इदमादिशब्दप्रयोगस्य सत्त्वात् अदृष्टेषु अज्ञानेषु ज्ञानघटितधर्मानपरिच्छिन्नेष्वित्यायत अभावात् तादृशप्रयोगस्यासत्त्वात् बुद्धिघटितधर्मावच्छिन्न एव तेषा शक्तिरित्यर्थः ॥

अर्थे इति द्रव्यगुणकर्मसु ॥ ३ ॥

Aph. 3 The term object applies to substances, qualities and actions

The senses and their objects द्रव्येषु पञ्चात्मकत्व प्रतिषिद्धम् ॥ ४ ॥

Aph 4 Under substances identity with the five elements was denied.

<sup>1</sup> This aphorism is stated as the basis of a treatment of the sense-organs, their nature, and the nature of the objects which they apprehend Under substances, that is, in the aphorisms describing substances, identity with the five elements possession of the matter of the five elements, was denied or impugned No substance then whether the body or any other, has the nature of the five elements but all bodies and organs of sense have the nature of some one or other single element V

भूयस्त्वाद्गन्धत्वाच्च पृथिवी गन्धज्ञाने प्रकृतिः ॥ ५ ॥

Aph 5 In the cognition of odour earth is the matter, inas much as it possesses plurality and odour

<sup>1</sup> Accordingly it is stated that the organ of smell apprehends only smell among the qualities, and has the nature of earth only The cognition of odour means that from which the cognition or sensation, of smell is derived that is the organ of smell. Earth the subtle element is the nature or material cause inasmuch as it

<sup>1</sup> किमिन्द्रियं किमप्रकृतिकं किमर्थपादकर्मित्वभिधातुं पीठं रक्षयति । द्रव्येषु द्रव्य निरूपणसूत्रेषु पञ्चात्मकत्वं पञ्चभूतप्रकृतिकत्वं प्रतिषिद्धं निराकृतं तथाच शरीरादिकं किञ्चिदपि द्रव्यं न पञ्चभूतप्रकृतिकं किंत्वैकभूतप्रकृतिकान्येव सर्वान्नि शरीराणीन्द्रियाणि चेति भावः ॥

<sup>2</sup> इयं प्राणैन्द्रियं गुणेषु गन्धमात्रपादक पृथिवीमात्रप्रकृतिकश्चेत्याह । गन्धस्य ज्ञानं प्रत्यक्षं यस्मात् तद्गन्धज्ञानं प्राणैन्द्रियं तत्र पृथिवी तन्मात्रं प्रकृतिः समवायिकारणम् भूयस्त्वात् जलाद्यनभिभूतभागादर्थत्वात् गन्धवत्त्वाच्च रसाद्यपादकत्वात् प्राणैन्द्रियं न जलाद्यारब्धम् गन्धवत्त्वञ्चात्र पादकतासम्बन्धेन गन्धपादकत्वादिति फलितार्थः तथाच प्राणैन्द्रियं पार्थिवं रूपादिषु मध्ये गन्धस्यैव व्यञ्जकत्वात् कुङ्कुमगन्धाभिव्यञ्जकतादिवदित्यनुमानेन प्राणस्य पृथिव्युपादानकत्वं सिध्यतीति भावः ॥

has plurality, or is originated by particles not overpowered by water &c., and possesses odour The olfactory organ is not originated by water &c, inasmuch as it does not apprehend taste &c Possession of odour exists therein inasmuch as, in its relation as percipient, it apprehends odours In like manner the organ of smell is terrestrial, inasmuch as it reveals odour only among colour and the other qualities, just as clarified butter, &c manifests the odour of saffron By this inference it is established that earth is the material cause of the organ of smell V

तथापस्तेजोवायुश्च रसद्वयस्पर्शविशेषात् ॥ ६ ॥

Aph 6 In like manner water, light and air, are [the material causes of the organs of taste sight, and touch] inasmuch as they have no difference from taste, colour, and touch

' The words Are the material causes of the organs of taste, sight, and touch, are to be supplied Water &c are respectively the material causes of the organs of taste &c inasmuch as they respectively apprehend those determinate objects In these plurality is the condition of the determination It has been declared that it is determination by possession of the particular qualities of apprehensible kind that is the proof of the possession of taste &c by the organs of taste &c In like manner the organ of bearing is a part of ether essentially determined by the outer ear influenced by particular destiny U

NINTH BOOK, FIRST DAILY LESSON

क्रियागुणव्यपदेशाभावात् प्रागसत् ॥ १ ॥

Aph 1 [An effect] is antecedently non-existent inasmuch as there is non-existence of assertion of actions and qualities

१ रसनचतुष्टयगिन्द्रियाणां एकतिरितिमेव' तेन यथासंख्य रसनादीनामष्टादश प्रकृतयः सत्तत्प्रतिनिपतादृष्टादृष्ट्यात् अत्रापि नियमे भूयस्त्यमेव तन्मय रसादिमन्त्रे च रसनादीनां यादृज्जातीयविशेषगुणव्यत्यनियम इव प्रमाद्यमित्युक्तम् इत्यत्र प्रशिष्टाद्दोषादृष्टीकृत्यं प्रकृत्यशङ्कितो नभादेश इव योजनम् ॥

1 The words an effect are to be supplied. Antecedently, that is before the production of an effect, an effect or product, such as a water pot or piece of cloth, is non-existent, that is non-existent by self-determined negation during that time. The reason assigned is the absence of predication of actions and qualities. If the effect, the water pot &c., were existent during that time, it would be affirmed to possess actions and qualities, as in the case of a water pot already produced such affirmations are made as that the water pot is at rest, or in motion or seen to be coloured. There is no such assertion antecedent to its production. It is therefore inferred that it is during that time non-existent. While straws are in course of weaving or threads of joining or when clay is placed on the potter's wheel, while the work of the potter &c. is yet going on, there is a universally experienced sensitive cognition that there will be in that place a mat, or a piece of cloth or a water jar inasmuch as it is producing during the tension of the eyes. Herein a cognition constituted either by conjunction or by co-inherence could not be efficient, the presentation is therefore a possession of determinate-

1 कार्यमितिशेषः प्राप्तिरिति कार्योत्पत्तिं प्राक् कार्यं घटपटादि असत् तत्कालीनस्यैव नकाभायप्रतियोगीत्यर्थः अत्र हेतुक्रियागुणव्यपदेशमाधाय यदि तदानीमपि कार्यं घटादि सदैव स्यात् तदा क्रियावस्थेन गुणवस्थेन च व्यपदिश्येत यद्योत्पत्ते घटे तदस्ति पठति घटश्चलति रूपग्रानयं दृश्यत घट इत्यादिप्रकारेण व्यपदिश्यते न तद्योत्पत्तः प्रागपि कार्यव्यपदेशोऽस्ति तेन गम्यत तदानीमसंचितं सद्य व्युद्भूतमानेषु धोरणपु योज्यमानेषु तन्तुषु चारुढाया मर्दि कुमालादिव्यापारपु अनुवर्तमानेषु भविष्यत्यत्र कट पटोघटाद्यानि सार्वभौमिको प्रत्यक्षप्रतीतिः चक्षुर्भ्रिंस्कारणानन्तरं ज्ञायमानत्वात् नच सद्यो गममग्राधान्यतरादितः प्रत्यासर्तिरत्र प्रभवति तस्मादिन्द्रियसम्बद्धविशेषणता प्रत्यासर्तिरत्र तन्मम मनु चान्योन्याय्य सत्या विशेषणताया सत्प्रतीतिः प्रतीतिः च विशेषण तां न च विशेषणता हि तदुभयस्वरूपमर्थ उपलब्धप्रत्ययजननयोग्यं तस्य प्रतीतिः पूर्णं मपि सदैव तदुक्त व्यापार्यातिक समग्रायेभाय च विशेषणविशेष्यभाय इति सतार्थं प्रा गभाय प्रतियोगिजनक नहि घटे ज्ञातं स एव घटस्तदानीमेवोत्पद्यते सत्र कारणान्तरसं स्थेय्य कारणैरन्यमनुमिदमात्रं स्यप्रागभायैरुत्पद्यमानमर्तुमर्हति तद्वदोत्पत्तौ स एव घट प्रतिग्रन्थक इति धर्ताऽऽ प्रतिग्रन्थकाभायस्थेन तस्य कारणस्थमयज्जनोपम मनु यदि घट एव तस्याभायस्तदा घट नष्टे तदुभयजननापत्तिरिति चेन्न घटनाशस्यापि तद्विराधि स्वात् नहि विराधित्यकानापि विरोधान्तरप्रादुर्भाय इति नयनयोर्द्वैतकृता विराधौ येन मोत्याश्वत्ययत समानकालीनस्य स्यात् तर्हि कामकृतसस्याच कथमेककाभायस्यापि स्य भवेत् ॥

tions related to the sense organs. Such is the condition of such a cognitive act. If it be objected that we are arguing in a circle inasmuch as the cognition thereof depends on the determination and the determination on the cognition, we reply that such is not the case for the determination is the proper form of both the cognition and its object and is capable of producing a proximate assurance and this proper form has an existence antecedent to the cognition. It has accordingly been stated in the *Nyāyī varttika* that in co-inherence, and in non-existence, there is a relation of cause and effect. This antecedent non-existence produces a non-existent, for when a water pot has been produced, that self same water pot is not then brought into existence for even if there exist therein another cause, an ensuing defect of the cause must follow the defect of its own anterior non-existence. If this self same water-pot is what prevents the production of that water pot, then its causality is inevitable by reason of the non-existence of anything which prevents. It may be urged that if there be in the water pot non-existence of the same then it follows that it will emerge when the water pot is destroyed. This we deny inasmuch as the very destruction of the water pot is repugnant thereto. For one of two contradictories cannot be manifested during the existence of the other contradictory. For between these two there is no repugnance effected by space : i.e. no exclusion that as in the case of the real natures of the cow and the horse there could be a simultaneity. How then could there be a repugnance effected by time and how could there be a synchronous existence? U

<sup>1</sup> This aphorism is stated as a basis for a description of perception of non-existence. An effect as a water pot and the like

<sup>1</sup> अभावाप्रत्यक्षमभिधित्सुभूमिकामाह । घटादिकार्यं स्यात्पक्षे प्रागुक्त क्रियाया गुणस्य च व्यपदेशस्य व्यवहारस्याभावात् घटे जाते यथा घटस्तिष्ठति घटश्चलति घटश्चाम इत्यादिक्रियागुणव्यवहारो भवति पश्यन्तु न तथा व्यवहार इत्यर्थः अतः सत्त्वा यथादे निरस्त इति घटोक्त्यते पृथे घटप्रागभावास्तिष्ठतीति सच्च प्रतियोगिजनक कथं मन्यथा कारणान्तरमत्वे उत्पत्तस्य न पुनरुत्पाद इतिदानीं घटो भाविष्यतीत्यादि वत्येवमपि प्रागभावे मानमिति ॥

is non-existent previous to its production, inasmuch as there is non-existence of the assertion or expression of action and quality. There is antecedently no such expression of qualities and action, as there is after the pot is produced, as that the jar is at rest, or in motion, or that it is dark. Thus the doctrine of the pre existence of effects in their causes is rejected. Previous, therefore to the production of the water jar, there is antecedent non-existence thereof and this produces a non-existent. Else how, when there exists another cause could there not be reproduction of the produced? A perception such as that there will presently exist a water-pot in this place, is a proof of antecedent non-existence. V

सदसत् ॥ २ ॥ <sup>१</sup>

Aph 2 The existent [becomes] non-existent

<sup>1</sup> It is stated that another non-existence is established by the force of perception. It is proved by perception and inference that an existent product such as a water pot after the operation of a hammer &c. which destroys it, is now non-existent, in like manner as it is proved by perception and inference that an effect is, previous to the operation of its cause, non-existent. This mode of non-existence is commonly called destruction (or subsequent or emergent non-existence), for there are such cognitions as that a water pot is destroyed, or that the letter *ga* previously heard is now no more. U

असत्: क्रियागुणव्यपदेशाभावादर्थान्तरम् ॥ ३ ॥

Aph 3 [Existence] is a thing distinct from non-existence, inasmuch as actions and qualities are not ascribed [to the non-existent]

<sup>१</sup> यथा कारणव्यापारान् पृथक् अवलम्बमानाभ्यां कार्यस्यास्त्य श्रमयिते तथा, किन्तु प्रकृत्य मुद्रादेरव्यापारानन्तरं सदेव कार्यं घटादि इदानीमसदिति प्रत्यक्षानुमानाभ्यामेव प्रतीयते सचाप्रमभायो ध्येय इति गीयते भवति हि घटो नष्टो ध्वस्त इदानीं युतपूर्वो न कारो नास्तीत्यादिधीरिति भावः ॥



<sup>1</sup> It may be objected that it is the water pot that under particular conditions produces the conventional notion of destruction but the destruction of the water pot is nothing else than the water-pot itself. The aphorism is therefore laid down. The word Existence is to be supplied. Existence then is a thing distinct from non-existence. If it be asked why it is stated that it is so because actions and qualities are not ascribed to the non-existent. For there are not employed during subsequent non-existence such phrases as The water pot exists. There is a water pot, The water pot is now possessed of colour. Bring the water pot. In consequence of this difference the existent is a thing different from the non-existent. U

सच्चासत् ॥ ४ ॥

Apb 4 The existent also is non-existent

<sup>1</sup> Antecedent and subsequent non-existence being vindicated the present aphorism is laid down with the purpose of evincing reciprocal non-existence. When the words Is not are asserted of an existent water pot, there appears an absence of identity. For there are such cognitions as that a horse is not identical with a cow a cow is non-existent as a horse a piece of cloth is non-existent as a water pot a piece of cloth is not a water pot a cow is not a horse a horse is not a cow. There appears then in such a

<sup>1</sup> ननु घट एवावस्थाविशेषे ध्वंस्यग्रहणं करोति ननु घटादन्यस्तस्य ध्वंस इत्यत आह । सदिति सूत्राय असत् सत अयान्तरं कुत इत्यत आह क्रियामुपपत्त्यपदेशभावादिति नहि प्रथमभावेऽपि यतस्तं घटं अस्ति घटं इदानीं कथयान् घटं घटमानयेत्यादित्यपदेशस्तद्विज्ञातं वैधर्म्यादसत् सदर्थान्तरमिति ॥

<sup>2</sup> प्रागभावाप्रथमं सार्धयित्वा न्यान्याभावात् सार्धयितुमाह । यत्र सदेव घटादि कदाचित् स्थितिरिति तत्र तादात्म्याभावात् प्रतीकते भवति हि अक्षरप्रत्यये यथात्मना ब्रह्मणो गौरश्वात्मना असन् घटो घटात्मना अघटं पटं अनश्वो गो गौरश्च इत्यादिप्रतीतिरिति तदस्यामश्वान्यान्याभावयान् गो घटान्योन्याभावयान् पट इत्यन्यान्याभावात् एव तादात्म्याभावापरनामा भावते तदत्र तादात्म्यं प्रतियोगितावच्छेदकम् प्रतियोगिसमाना धिरुत्थाश्चायमभावात् भवति हि पटा न भूतसमिति प्रतीतिरिति नित्यञ्च कदाचिदपि घटपटयोस्तादात्म्याहमभावात् ॥

cognition the fact that a cow possesses reciprocal non-existence with a horse a water pot is reciprocally non-existent with a piece of cloth, and this reciprocal non-existence is otherwise designated absence of identity. The identity then in this case is essentially non-existent and this non-existence is in co-existent with the non-existent object, for there are such cognitions as that the water pot is not the ground on which it is placed. This non-existence is eternal for it is impossible that there could ever be identity between a water pot and a piece of cloth. U

अथान्यदसदस्तदसत् ॥ ५ ॥

Aph 5 Whatever else, moreover, than these is non-existent is [absolutely] non-existent.

' The fourth non-existence called absolute non-existence is here described. Whatever else than these that is than the three fore-mentioned non-existences is non-existent, that is is absolutely non-existent. The final and complete sense of the aphorism, therefore, is that the non-existence which is distinct from these three non-existences is absolute non-existence. Of these antecedent non-existence has a subsequent limit, subsequent non-existence has an anterior limit reciprocal non-existence in co-exists with that which is non-existent, but absolute non-existence differs from all the three and is therefore a fourth non-existence. X V

' That which is non-existent repugnant to existence, other than the three fore-mentioned non-existences is non-existent also

१ इदानीं चतुर्थमभावमत्यन्ताभावाख्यमाह । अतः पुनोक्तादभावत्रयाद् यदन्यदसत् तदसत् तदत्यन्तासत्त्वं असदित्युभयत्र भावप्रधाननिर्देशं तत्रैकमसत्तुल्यमसद्विधेयं तथाचोक्ताभावत्रयमिवायं योऽभावोऽत्यन्ताभाव इति पर्यवस्येति तत्र प्रागभावस्य उच्यमानाधिकृत्यं प्रथमस्य पूर्वोक्तधिकृत्यं अन्योन्याभावस्य प्रतियोगित्वमात्राधिकृत्यं त्वमत्यन्ताभावस्य तु त्रितयैधर्म्यमतश्चतुर्थोऽयमभावः ॥

' अतः उक्तादभावत्रयादन्यद् यत् असत् भावमिदं तदसत् अत्यन्तासत्त्वं भावप्रधाननिर्देशोऽयम् अत्यन्ताभावाख्यमिति तु फलितार्थं अयमत्यन्ताभावस्तुरीयोऽभावः सनातनश्च प्रतियोगितत्वाभावात्तत्त्वासास्त्वय एवात्यन्ताभावस्य विराधिना रक्तघटे श्याम रूपं नास्ति श्यामघटे र रूपं नास्तीति प्रतीतिश्च अयमभावोऽयमभावः

lutely non-existent. That usually refers to the existent. The complete sense is that it is technically designated absolute non-existence. This absolute non-existence is the fourth non-existence and is eternal. There are three things repugnant to absolute non-existence: the object non-existent and its prior and posterior non-existences. According to the ancients the cognitions that dark colour does not exist in a red water pot and that red colour does not exist in a dark water pot are conversant about the subsequent and antecedent non-existences, while the moderns have maintained that the subsequent and antecedent non-existences are not repugnant to absolute non-existence, and that consequently there may be absolute non-existence even during the time of subsequent non-existence. They (the moderns) hold that when a water pot &c previously removed is brought back to a place there is during the existence there of the water pot no notion of absolute non-existence of the water pot inasmuch as the time during which the water pot is there constitutes no connection with non-existence. Some have taught that when there has formerly stood in any place a water pot &c and this has been removed and brought back again there appears in this case a fourth kind of universal non-existence characterised by production and destruction and designated temporary non-existence and not absolute non-existence. V

**असदिति भूतप्रत्यक्षाभावात् भूतस्मृतेर्विरोधिप्रत्यक्षवत् ॥ ६ ॥**

Aph 6 [Perception] that a thing is non-existent results from non-existence of a past perception and reminiscence of the past like the perception of a repugnant object

हेते नान्यत्पन्ताभावमिति प्राञ्च नान्यस्तु ध्यसप्रागभावेनान्यत्पन्ताभावविरोधित्वमते  
ध्यसादिकालाद्यच्छेदेनाप्यत्पन्ताभावा यतत एव यत्र भूतले पूर्वमपसारित घटादिर पुन  
रानीत तत्र घटकालस्याभावसम्यग्वाघटकृत्याद्धटसत्त्वकाल न घटात्पन्ताभावबुद्धिरि  
त्याहु कश्चित् यत्र भूतले पूर्वे घटादिक स्थितमपसारितं पुनरानीतञ्च तत्रोत्पादवि  
नाशशाली सामयिकनामा चतुर्थं संसर्गभाव एव प्रतीयत नान्यत्पन्ताभाव इत्याहु ॥

1 Another section is here commenced in which this aphorism is stated enouncing the apparatus of the perception\* of emergent non existence Cognition in the form of perception is implied by the particle *iti* There is therefore a perceptive cognition that a water pot for instance is non-existent that a water pot has been destroyed or that a water pot is subsequently non-existent This is exemplified by perception of the repugnant, there being as clear and distinct a perception of a repugnant (or at present non existent) water pot &c as of its subsequent non existence The reason of this is non-existence of a past perception the absence that is to say of a past produced and destroyed water pot and the like The experience is thus accounted for The following hypothetical argument is confirmatory of this If there were a water pot here it would be seen as the place is seen but it is not seen and consequently there is none Another subsidiary is stated to be reminiscence of the past by which is meant recollection of a past and now non existent water pot and the like the recollection of a thing non-existent. U

\* The four kinds of non existence being analysed the perception of subsequent non-existence is analysed Such percep

1 इदानीं प्रकरणान्तरमारभते तत्र प्रथमे तावत् प्रत्यक्षसामय्येमाह । असदितो तिकारेण प्रत्यक्षाकार ज्ञानमाह तनासन् घट नष्टो घटः ध्वस्त इदानीं घट इति प्रत्यक्षप्रतीतिरस्ति तत्र दृष्टान्ता विराधिप्रत्यक्षवदिति विरोधिना घटादेर्यथा स्पष्टं प्रत्यक्ष तथा तत्प्रत्यक्षस्यापि तत्र कारणमाह भूतप्रत्यक्षाभावादिति भूतस्य उत्पन्नविनष्टस्य घटादे प्रत्यक्षाभावात् एतन् ध्यायानुपलब्धिमाह तत्र चाप्य तर्कं सहकारी यद्यत्र घटा ध्वविष्यत भूतलमियादृश्यत नच दृश्यते तस्माच्चास्तीति सहकार्यन्तरमाह भूतस्परितिति भूतस्य प्रातयागिण्यागिनाघटादे स्पर्तेरिति प्रातयागिस्मरणमुक्तम् ॥

\* अभावचतुष्टयं व्युत्पाद्य ध्वसप्रत्यक्षं व्युत्पादयति । असदितात् असन् घटः नष्टो घटः ध्वस्ता घट इत्यादौ प्रत्यक्षं विराधिप्रत्यक्षवत् प्रतिपाद्यघटप्रत्यक्षवत् अनुभवंसिद्धं सांख्यिकसन्निकृपजन्यञ्चेत्यर्थः तत्र च प्रतिपाद्यिप्रत्यक्षं चतुरादिसंयोगजन्यं ध्वसप्रत्यक्षं चतुरादिसंयुक्तविशेषणताजन्यमिति विशेषः अपरमपि विशेषमाह भूतप्रत्यक्षाभावादिति भूतस्य अतीतस्य प्रतिपाद्यिना घटादेः प्रत्यक्षस्याभावाद्यायानुपलम्भकत्वात् कारणात् भूतस्य अतीतघटादेः स्मृत स्मरणान्तरमाह प्रतिपाद्यिज्ञानाच्च ज्ञायमानमिति पुरणीयम् तथाच ध्वसप्रत्यक्षं प्रतिपाद्यनुपलब्धिजन्यं प्रतिपाद्यिज्ञानजन्यञ्च प्रतिपाद्यिप्रत्यक्षं न तथा इत्यादि विशेष इतिभावः अत्र स्मृतिस्मरणविरहितं ज्ञानमात्रं विपरिचितमिति मन्तव्यम् । एतच्च घटादया यथा प्रत्यक्षसिद्धास्तथा तद्वत्सा अपीति भावः ॥

tions as that a thing is non-existent, a water-pot is non-existent, a water pot is destroyed & a water-pot has ceased to be, are like the perception of the repugnant, that is like the perception of a not now existing water-pot given by experience or produced by ordinary contact (of subject and object). Of these, perception of an object non-existent is produced by conjunction with the eye &c, while perception of emergent non-existence is produced by determination related to the eye &c. Such is one difference, another is stated to be that the perception of subsequent non-existence results from non-existence of past perception that is from a cause in the form of possible non-apprehension consequent on non-existence of perception of a past foregone now non-existent water pot, and also from a reminiscence of a past water pot &c. that is from a cognition, which is a recollection, of a non-existent object. The perception, therefore, of subsequent non-existence is produced by non-apprehension of a non-existent object and by knowledge of a non-existent object, but the perception of a non-existent object is not so, there being a difference V

तथा ऽभावे भावप्रत्यक्षत्वाच्च ॥ ७ ॥

Aph 7 Likewise also from perception of existence in non-existence.

The word non-existence, through expressive of non-existence in general is ascertained from the context to denote antecedent non-existence or potential existence. There is then a perceptive knowledge of antecedent non-existence as there is of emergent non-existence. Why? Because there is a perception of existence, a perception of the straws in course of weaving (into a mat,

१ सामान्यवाच्यत्वमभावाशब्दः प्रकरणात् प्रागभावापरं यथा प्रथमे प्रत्यक्षज्ञाने तथा प्रागभावेऽपि कुतः भावप्रत्यक्षत्वात् भावस्य व्युत्पत्त्यमानयोरेणादेः प्रत्यक्षत्वात् प्रत्यक्षेण विषयोक्तियमाणत्वात् यद्वा भावस्याधिपराणाम् प्रतियोगिनश्च प्रत्यक्षत्वात् योग्यत्वादित्यर्थः संसर्गाभावापदेऽधिकरणयोग्यतायाः प्रतियोगियोग्यतायाश्च तन्त्रत्यातः चकारात् प्रतियोगिस्मरणमुक्तञ्च तत्रैव समुच्चिनोति अनादेरेऽपि प्रागभावस्यानन्तत्वापि प्रथमस्यावस्थाविशेषमात्रे प्रत्यक्षत्वम् ॥

which is potentially existent in them) these being made the object of perception Or it may mean that the perception of antecedent non existence results from the perception or perceptibility of existence that is of the substratum and the object therein non existent since perceptibility of the substratum and of the object non-existent is the condition of apprehension of general non-existence The particle *also* implies recollection of the absent non-existent object and the hypothetical reasoning aforesaid Antecedent non existence without beginning also and emergent non existence without end are perceptible only under particular circumstances U

There being a restriction of the general term non existence to antecedent non existence so is there also of perception There is a perceptive knowledge of antecedent as of subsequent non-existence by means of experience rendered possible by apposition of the sense-organ and its object and of knowledge of the non-existent It may be asked Inasmuch as antecedent non existence has no beginning how is it that there is no perception of it long before the production of conjunction of the two halves of a water jar &c. the forementioned causes of such perception being possible at that time also ? It is therefore stated that such perception results from perception of existence The affix *ghan* (in the word *bhava*, 'existence') denotes the material cause the source of being Existence is the ultimate sum of conditions or causal apparatus and that only is perceptible which is perceptible thereby, inasmuch as it must be manifested by the ultimate causal apparatus Such is the resultant meaning of the aphorism It is to be considered that

अभावे प्रागभावे सामान्यवाचकशब्दस्य विशेषपरत्वात् तथा प्रत्यक्षम् यथा ध्वजे इन्द्रियसचिर्गर्भयोग्यनुपलब्धिप्रतियोगिज्ञाने प्रत्यक्ष जायते तथा प्रागभावेऽपीत्यर्थः । ननु प्रागभावात्स्यानादित्यात् कपालादिसंयोगजननादतिपूर्वमपि कथं न प्रागभावात् प्रत्यक्षमुक्तानां कारणानां तदानीमपि सम्भवादित्यत आह । भावप्रत्यक्षत्वादिति भवत्सत्त्वादित्युक्त्यादौ यथा भावप्रत्यक्षत्वात्कारणत्वात् तत्र प्रत्यक्ष इत्येतत्वात् कारणकारणत्वप्रतीतिरूपत्वादिति फलितार्थः तथा चोक्तस्य चरमकारणसामान्यभावाच्च प्रागभावात्प्रत्यक्षमिति भावः अतीन्द्रियस्य द्रव्यादेः प्रागभावात् प्रत्यक्षकारणत्वाच्च कारणस्तत्र च प्रतियोगियोग्यस्य स मुञ्चितमिति मन्तव्यम् ॥

the particle also is added to prevent the supposition of perception of supersensible antecedent non-existence of air &c , and that perceptibility as an absent object is thereby additionally implied V.

### एतेनाद्यटोऽ गौरधर्मश्च व्याख्यातः ॥ ८ ॥

-Aph 8 Hereby are explained the negations not a water-pot, not a cow, and demerit

1 The perceptibility of reciprocal non-existence, is declared The word Hereby suggests recollection of the absent object, apprehension of the substratum (or site of the absent object), and the forementioned hypothetical reasoning Non-observation of the perceptible is common to all these cases, the particle *and* implying the aforesaid addition By the word *demerit*, while the perceptibility of reciprocal non existence of merit, though supersensible, in its substratum or site, knowledge, pleasure &c is affirmed, it is at the same time declared that perceptibility of the absent object is not a condition of the apprehension of reciprocal non-existence, and thus it is suggested that the perceptibility of the substratum (or site of the absent object) is the only requisite of such apprehension How else could there be apprehended reci-

1 अन्योन्याभासस्य प्रत्यक्षतामाह । एतेनेति प्रतियोगिस्मरणाधिकरण्यापहणप्रागुक्त तर्कानतिदिशति योग्यानुपलम्भः सर्वत्र समानः चकार उक्तसमुच्चयार्थः अधर्म इत्यतीन्द्रियस्यापि धर्मस्य सुखज्ञानादायधिकरणोऽन्योन्याभासस्य प्रत्यक्षता यदनु अन्योन्याभास यत्ते प्रतियोगियोग्यता न तन्त्र किन्त्यधिकरणयोग्यतामात्रं तन्त्रमित्युपदर्शयति कथमन्यथा स्तम्भः पिशाचो न भवतीति पिशाचान्योन्याभासः स्तम्भे गृह्येत स्तम्भात्मतया पिशाचा नुपलम्भस्य तदन्योन्याभयवाचकत्वात् तस्याप्यनुपलम्भस्य प्रतियोगिसत्त्वधिराधित्वात् स्तम्भे पिशाचतादात्म्ये सत्यनुपलम्भानुपपत्तेः । ननु पिशाचतादात्म्यमिह न प्रतियोगि किन्त्विति पिशाचः मूढ स्तम्भे यतमानोऽपि मुख्यप्रचोपनभ्यते इति तदनुपलम्भः प्रति योतिगसत्त्वधिराधी न भवतीति चेन्न प्रतियोग्यनुपलम्भयत् प्रतियोगितायच्छेदकानुपलम्भ स्याप्यभासवदकारणत्वात् ननु प्रतियोगित्वप्रज्ञाधीनोऽन्योन्याभासप्रज्ञः प्रतियोगित्वस्यान्योन्याभासविरहात्मत्वं तत्तत्रान्योन्याभासप्रज्ञाधीनं श्यान्योन्याभासप्रज्ञ इति चेत्वाधिकरणाशक्तित्वेन ज्ञायमानो धर्मः यद्यप्रतियोगितायच्छेदको ननु प्रतियोगितायच्छेदकत्वे नापि तदपहस्तन्त्रमित्युक्तत्वात् ॥

procal negation of a fiend in a post, when it is recognised that that a post is not a fiend? For since non-apprehension of the fiend as identical with the post, causes apprehension of their reciprocal non existence and since that same non-apprehension is repugnant to the existence of the absent object it would be impossible were the post identical with a fiend, that there should be such non-apprehension. It may be argued Identity with a fiend is not in this instance the absent object, may it then be the fiend? and supposing him though being in the post, to be, like its gravity, not apprehended, then the non apprehension of him will not be repugnant to the existence of the absent object. We reply that this argument is invalid, for non perception of that of which the essential characteristic is the being an absent object is like non observation of the absent object, a cause of apprehension of non existence. If it be urged that reciprocal non-existence depends on the apprehension of the absence of an object, that absence of an object (or the state of an object which is non-existent) is identity with exemption from reciprocal non existence, we reply that this is not the case for it is an attribute which is cognised as non-existent in any given substratum that has for its essential characteristic the nature of being an absent object but the condition of the perception of that attribute is not the having for its essential characteristic the nature of being an absent object. U

<sup>1</sup> The recognition of reciprocal non existence the form of

<sup>1</sup> अथ च घट आगौरभ्यः अधर्मं मुख्यमित्याद्याकारकोन्योन्याभावप्रत्ययोऽपि एतेन प्रथमसागभाषप्रत्ययरूपेण व्याख्यातं कथितं इति समुदितार्थं तथाचान्योन्याभावप्रत्ययोऽपि इन्द्रियसम्बन्धविषयकता प्रतियोग्यनुपलम्भ प्रतियोगिज्ञानस्यैतानि कारणानि इवानु परं विधेयो यत् ससर्गाभावपक्षे प्रतियोगियोभ्यस्य सन्धस्य अन्योन्याभावपक्षे स्वधि करणयोपत्यमिति धर्मस्यातोन्द्रियत्वेऽपि सुखादौ योग्याधिकरणे तदन्योन्याभावस्य प्रत्यक्ष निरावधारमेवेति यत् ससर्गाभावपक्षे प्रतियोग्यधिकरणोभयोभ्यस्य सन्धमिति किञ्चिदुक्तं तच्च समीचीनं तथा सति पादायो रारभाभाप्रस्य गुहे तित्ताभावस्य चायो रवाभाप्रस्य चाकाशे स्वर्गभावस्य शब्दाभावस्य च प्रत्यक्षानुपपत्तेस्तदधिकरणानां सन्निदिन्द्रियोभ्यस्येत्याम् अतएव त्यक्तसंयुक्तकालविशेषकतया चायुस्वर्यनायप्रत्यक्ष पक्षधर्मिणे स्वीकृतमिति संक्षेपः ॥



which recognition is such as that a piece of cloth is not a water-pot, a horse is not a cow, pleasure is not demerit has been already explained by the description of the perception of emergent and of antecedent non existence. Such is the sense of the aphorism as a whole. The causes then of the apprehension of reciprocal non existence are possession of characters in relation with the sense organs, non observation of the absent object and cognition of the absent object. The greatest difference is that the perceptibility of the absent object is the condition of apprehension of general non existence, whereas it is the perceptibility of the substratum that is the condition of apprehension of reciprocal non existence. Thus though merit be a supersensible thing there is no impossibility in perceiving its reciprocal non existence in pleasure &c its sensible substratum. Whereas some have taught that perceptibility of both the absent object and its substratum or site is requisite to the apprehension of general non existence this is untrue inasmuch as were this the case the perception of non existence of fragrance in a stone of non existence of bitterness in treacle of non existence of colour in air and of non existence of touch and sound in ether would be impossible since the respective substrata are not perceptible to the several sense-organs. It was from this consideration that Paksha dhara Mîśra maintained the perception of the destruction or cessation of the touch of the air characterised by time conjunct with the skin (the organ of touch) V

अभूत नास्तीत्यनर्थान्तरम् ॥ ९ ॥

Aph 9 [The negation] *Is not* designates nought else than that which has not been

1 The recognition that what has been no longer is reposes upon emergent non-existence and is not conversant about the

1 भूतमिदानीं नास्तीति प्रतीतिरप्येवमानमप्यते भूतस्य नोन्निवृत्तिरिति निन्दते नास्तीतिमात्रेणैव निन्दितो प्रत्यक्षप्रतीतिरित्यन्ताभायमानमप्यते अभूतमित्युत्पादयिमाणा नानमनस्य द्योतयति अनर्थान्तरमपि तदभिप्रायकमेव यदा जन एवियीत्येव नास्ति एषि

having been, while the recognition by perception simply that such and such a thing is not, rests upon absolute non existence. The expression that which has not been points out independence of production and destruction. Designating nought else means purporting that only. For example There exists not in water terrestriality. There exists not in earth aqueousness for if there existed terrestriality in that whereof the particles are aqueous it would be observed, whereas it is not observed, wherefore it is not,—a reference to such arguments is to be observed in this aphorism. Thus we must hold that there is non existence of an object where such object will never be and has never been. The recognition that an object is not relates to the substratum and is the support of emergent and antecedent non-existence, of that which has been and will be therein. Hence it is that this absolute non-existence is designated as of trinal time U

नास्ति घटो गेहे इति सतो घटस्य गेहसमर्गप्रतिषेध ॥ १० ॥

Aph 10 [The proposition] that there is not a water pot in a house is a negation of connection between an existent water-pot and the house

1 It may be urged that non-existence of a water pot, in any given house is not absolute non existence inasmuch as a water pot exists sometimes there, nor is it antecedent or emergent non-existence, inasmuch as these reside only in material causes, nor is it absolute non existence characterised as production and destruction,

यथा न क्षलत्वमिति यदि हि क्षलावर्णयिनि एशिजोत्य स्यात् उपलभ्येत नदोपलभ्यते तस्माच्चास्तीति तर्कपुरस्काराच्चापि द्रष्टव्य । एवं च यद्वस्तु यत्र न कदापि भविष्यति न च कदाचिद्भूतं तस्य वस्तुनस्तत्रात्यन्ताभावो भवत्य । भूतभविष्यतोश्च तत्र प्रथम प्रागभावसम्बन्धेन एव तत्राधिकरण्ये नास्तीति प्रत्ययः । अतएवायमात्यन्तिकस्वीकृतिक इत्यभिधीयते ॥

1 ननु गेहे घटाभावो नात्यन्ताभावः कदाचित्तत्र घटसत्त्वात् नापि प्रागभावश्च सौ तथा समवायिकारणमात्रवृत्तिस्थात् नाप्युत्पादविनाशशीलात्यन्ताभाव एव आत्यन्तिकश्चात्पादविनाशशीलश्चेति विरोधात् नापि सत्तुल्यं सदाय सतर्गाभावः तस्य त्रैविध्यविभागव्याघातादित्यत आह ॥

since there is a contradiction between the absolute and that which comes into being and ceases to be, nor is this the fourth kind of non existence general non existence inasmuch as that is repugnant to the threefold division Accordingly this aphorism is stated U

**आत्मन्यात्ममनसोः संयोगविशेषादात्मप्रत्यक्षम् ॥ ११ ॥**

Aph 11 Perception of the soul [results] from a particular conjunction between the soul and the internal organ in the soul

Common perception of existence and non existence having been described, another section is commenced with the purpose of describing the perception of ascetics The words cognition is produced, are to be supplied. Ascetics are of two kinds, those who have meditated on the internal organ and are called united and those who have not meditated on the internal organ and are called disunited Of these the united having reverently fixed their mind on the object to be presented to it are engaged in meditation, and in them cognition of soul whether of their own soul or of that of others, is produced Perception of soul is that cognition wherein the soul is the percept or object of presentation Although there is in ourselves and others occasionally a cognition of spirit, this being obscured by nescience has been declared to be virtually non existent From a particular conjunction between the soul and the internal organ means from that particular contiguity between the soul and the internal organ which is the mental state produced by union [with infinite spirit] U

१ तदेव भाषाभाष्येणैव सैत्तिकप्रत्यक्षं निरूप्य योगिप्रत्यक्षं निरूपयितुं प्रकृत्या नारमारभते । ज्ञानमुपपद्यते इति शेषः द्विविधास्तद्व्योमिनः समाहितानां कस्यापि युक्ता इत्यभिधीयन्ते अतमाहितानां कस्यापि च ये विपुक्ता इत्यभिधीयन्ते तत्र युक्ता साक्षात् कर्तव्ये यन्मुन्यादरेण मनो निधाय निदिध्यासनयन्त तेषामात्मनि स्यात्समि परात्मनि च ज्ञानमुपपद्यते आत्मप्रत्यक्षमिति आत्मा प्रत्यक्षं साक्षात्कारविशेषो तत्र ज्ञाने तत्तथा यद्यप्यस्मदादीनामपि कदाचिदात्मज्ञानमस्ति तथाप्यविद्यातिरस्कृतत्वात् तदसत्त्वस्यमित्युक्तमात्रमात्रो मन्त्रिरुपविशेयादिति योगप्रधानुपपत्त्या आत्ममनसोः संबन्धे वि शेषस्तस्मादित्यर्थः ॥

तथा द्रव्यान्तरेषु प्रत्यक्षम् ॥ १२ ॥

Aph 12 Likewise perception of other substances

‘ It might be asked how, if the knowledge of those who are united be of the soul only, they can possess omniscience Accordingly the aphorism is stated The words Cognition is produced are implied by the nature of the topic There is, therefore, by means of the internal organ accompanied with the merit acquired by asceticism perception of other substances, that is, of the four atomic substances, of the internal organ air, space, time and ether The term substance comprehends the qualities actions, and universal entities residing in substance, the category of particularity, co inherence, gravity, elasticity &c residing in perception, and spontaneous activity, indiscriminative mental retenta, merit and demerit residing in the soul For the possession of the merit produced by asceticism is equivalent to a perceptive apparatus, otherwise omniscience would not be affirmed of those ascetics who are said to be united U

असमाहितान्त करणा उपपन्नसमाधयस्तेषाञ्च ॥ १३ ॥

Aph 13 In those also whose internal organ is not meditative, and in those whose meditation is consummated [there is perception of soul &c.]

\* Those whose internal organ is not meditative, are those whose inner sense is destitute of meditation, and they whose me-

१ तत किमात्मन्येव युक्तानां ज्ञानं तत् कुत सार्वज्ञ्यमित्यत आह । ज्ञानमुत्पद्यत इति प्रकरणाधातमं तथेति योगजधर्मानुगृहीतं मनसा द्रव्यान्तरेषु चतुष्टयगुणेषु मनसि वायुदिकक्रान्ताकायेषु द्रव्यपदेन तद्गतगुणकर्मसामान्यानां विशेषपदार्थस्य समवायस्य प्रत्यक्षगतस्यापि गुरुत्वस्थितिसंक्रादेरात्मगतस्यापि जीयनयोनियमनिर्विकल्पकभावना धर्माधर्मादेः सद्यः सामग्री योगजधर्माप्यवदस्य तुल्यत्वं अन्यथा सार्वज्ञ्यमुक्तं न भवेत् ॥

२ असमाहितान्त करणा असमाहितं समाधिरहितं अन्त करणं येषां ते तथा उपपन्नं समापितं सकलीकृतं समाधिर्षस्ते समाधौ कलत्रिविधाः सिद्धयस्ता येषामुत्पत्त्यास्तादृशा ये युक्तास्तेषामपि आत्मनाम अन्येदा द्रव्याणाञ्च प्रत्यक्षं भवतीति स मुदितार्थं युक्तज्ञानस्य प्रत्यक्षे ध्यानापेक्षा युक्तस्य प्रत्यक्षे तु ध्यानात्मकसमाधयेवा नास्तीति भावः ॥

ditation is consummated, perfected or rendered fruitful, in whom are produced the various perfections which are the fruit of meditation attain perception of souls and other substances. Such is the sense to be gathered from the aphorism. In fine the ascetic who is in course of union requires contemplation, while he who is united has no need of meditation which is identical with contemplation. V

तत्समग्रायात् कर्मगुणेषु ॥ १४ ॥

Aph 14 [Perception] of actions and qualities [arises] from co-inherence therein

It might be urged that omniscience is not possible in an ascetic for though there be perception of substances there is no such cognition of qualities and actions. To this the reply is furnished. From co-inherence therein, that is in conjunction with the internal organ assisted by merit acquired by asceticism there is produced in the ascetic, whether in course of union or united the perception of qualities and actions. For the efficacy of the merit acquired by asceticism is inconceivable. By the power thereof the sage Agastya drank up the ocean, Surabhi assumed a multitude of bodies and Vasistha discovered the curse of Dilipa by Surabhi. The production therefore by merit acquired by asceticism, of presentation of all the categories is not impossible. The term actions and qualities involves more and universality &c. is to be understood. In a like manner we are to understand perception effected by supersensual cognition in the form of general implication, and implication of cognition. V

ननु द्रव्येण प्रत्यक्षसम्भवेऽपि सर्वज्ञत्वं योगिनोऽनुपपन्नमेव गुणादीनामज्ञानादत आह । तस्य योगजधर्मसद्वृत्तमनस्येव तस्य समग्रायात् पुनरुक्तज्ञानयोः कर्मसु गुणेषु च प्रत्यक्षमुत्पद्यते इत्यर्थः अचिन्त्यादि योगजधर्मप्रभावाद् यदुत्तेजनास्त्यमुनिं पारावारं परो सीभरिश्च कायव्युहं परिग्रहीतवान् यद्विष्टश्च दिसोपस्य सुरभिश्चाप ज्ञातवान् तस्य योगजधर्मस्य यदीदंसायंसाक्षात्कारसम्पादनं नासम्भायनीयमिति कर्मगुणेत्युपलक्ष्य सा मान्यादिकमपि बोध्यम् यद्य सामान्यतद्व्याप्तानतद्व्यापारूपानौक्तिकप्रत्यासत्तिजन्य प्रत्यक्षमुत्पद्यते ॥

१ आत्मसमग्रायादात्मगुणेषु ॥ १५ ॥

Aph 15 [Perception] of the attributes of the soul [arises] from co inherence in soul

1 This aphorism is stated inasmuch as it might be asked whether ascetics have not also the common perception The conclusion gathered is that there arises in ascetics also the common perception of the attributes of the soul that is, of pleasure and the other attributes which reside in the soul from co inherence in soul that is from co inherence in the soul conjoined with the internal organ, being accomplished by that as its instrument. V

## SECOND DAILY LESSON

अस्येद कार्ये कारण सयोगि त्रिरेधि समग्रायि चेति लैङ्गिकम् ॥ १॥

Aph 1 Inferential cognition is that one thing is the effect or cause of conjunct with repugnant to or co inherent in another

1 In the preceding daily lesson the perception of ascetics and of non ascetics was described according to its cause its nature and its characteristic Assurance having been formerly divided into perceptive and inferential the description of inferential assurance is here commenced The term cognition is to be supplied being the subject treated of Inferential knowledge is that which is produced from a mark or middle term The mark is that attribute of the subject of the conclusion which is characterised by pervasion Pervasion is said to exist therein The subject is that wherein there is non existence of assurance repugnant to that which there is desire to prove Such a surance is proof and disproof for the minor term is that wherein there is non existence of both proof and

१ तम् किं योगिना लैङ्गिकप्रत्यक्षं न भवतीत्यत आह । आत्मसमग्रायात् मन सं युक्तात्मसमग्रायान् आत्मगुणेषु स्वात्मवृत्तिसुखादिगुणेषु योगिना लैङ्गिकमपि प्रत्यक्षं भवति तत्समाम्यया क्षुत्त्यादिति समुदितनिष्कर्षः ॥

२ तदेव पूर्वाङ्गिके योगिप्रत्यक्षमयोगिप्रत्यक्षञ्च कारणतः स्वरूपतो लक्षणतश्च निरूपितम् प्रमाणा द्वितीयं प्रत्यक्षं लैङ्गिकञ्चेति यद्विभक्तं तत्र लैङ्गिकमिदानीं निरूपयितुमुपक्रमते । ज्ञानमिति प्रकृतम् लिङ्गाज्जातं लैङ्गिकं व्याप्तिविशिष्टं पक्षधर्मो लिङ्गम् तत्र

disproof For where there exists probative or disprobative assurance, no one feels uncertainty or desire of demonstration The ancients therefore defined the subject of the question to be an object possessing the attributes of the predicate uncertainly, or an object the possession whereby of the attributes of the major is required to be proved According to Jivānātha Miśra the subject is that wherein there is non-existence of probation obstructive to the genesis of doubt terminable by decision of the possible comprehension of the major Some hold that the subject is that wherein there is non-existence of demonstrative evidence backed by absence of desire of proof According to this doctrine the nature of a subject would exist even in the case of repugnancy This then may be seen in

व्याप्तिरुक्ता यत्सिधाधिपविरोधिप्रमाणाभावे पत्र स त प्रति पत्रं तद्वृत्त प्रमाण  
साधक साधकश्च तदुभयाभायत पक्षत्वात् नहि साधके वाधके वा प्रमाणे सति क  
स्यचित् सशय सिधाधिपिवा वा अतएव सन्दिधसाध्यधर्मा धर्मा सिधाधिपिपिसाध्यधर्मा  
धर्मा वा पक्ष इति प्राञ्च उत्पाद्यसाध्यवसानिर्णयनिधत्यसशयोत्पत्तिप्रतिबन्धकमानत्वा  
घट्टिवाभायो पत्र स पक्ष इति जोयनायमिश्र सिधाधिपिपारहसशक्तसाधकमाना  
भायो पत्र स पक्ष इति केचित् एतन्मते व्याधस्यलोपि प्रवृत्ता तदेतदनुमानमयूखे द्रष्ट  
व्यम् तदेतस्य पक्षस्य धर्मो लिङ्गमित्युक्त भवति लिङ्गञ्च दृष्टमनुमितं शुत वा यदनुभव  
रूप ज्ञान जनयति तल्लोङ्गक तदुक्तम् अनुमेयेन सम्बद्ध प्रसिद्धञ्च तदन्यते । तदभावे  
तु नास्त्येव तल्लिङ्गमनुमापकम् । इति एतेन लिङ्गमेवानुमितिरूपं नतु तस्य परामर्श  
तस्य निर्यापारत्वेनाकरणत्वात् लिङ्गस्य तु एव व्यापार यत्र धूमादेरतीतत्यमनागतत्वं  
या तत्र कथमनुमितिरिति चेन्न साध्यस्याप्यतीतानागतत्वयोगेस्तत्रानुमानात् तत्रैव प्रति  
बन्धात् अतीतत्वमनागतत्वं वर्तमानत्वञ्च धूमादेश्च न नाश्रयत तत्र कथमनुमिति  
रिति चेत् न कथञ्चित् तत्र साध्येस्यापि सन्देहात् पूर्वापरदिनयो सत्यनिश्चये मध्य  
दिने तु सन्देहे कथमनुमितिरिति चेत् तद्विनायच्छिबधूमादिना तद्विनायच्छिबवद्यानेर  
नुमानात् तथैव व्याप्त कारणावधारणात् धूलोपलतात् कथं धूमभमादनुमितिरिति  
चेत् व्याप्तत्वेन ज्ञातस्यैव लिङ्गत्वात् ज्ञानस्य च याथाव्याप्याथार्थ्याभ्यामनुमितस्तादृष्यात्  
अन्यथा तत्रापि कथं तत्र परामर्शं करणं स्यात् अतीन्द्रियलिङ्गस्यले परामर्शस्य तदजन्य  
तथा कथं तद्व्यापारत्वमिति चेत् तत्सत्तानिर्वाहकत्वरूपमिमिकसाधनतायास्तत्र व्यापार  
त्वघटकत्वात् अन्यथा समवायस्य यथाकादेश्च व्यापारत्वानुपपत्तेरिति कार्योत्तिङ्गात् धूमा  
लोकादेरन्याद्यनुमान कारणादपि यथा योदरस्य मेरोदपङ्कस्योर्गायिणेयात् शब्दानुमा  
नम् यथा वा धर्मिकस्य यथाधिपियागस्रानाद्यनुष्ठानादहर्मस्वर्गाद्यनुमानम् यथाविधिका  
रोर्गाद्यनुष्ठानाद्वा वर्षानुमानम् पय पूर्णनद्यादौ अन्यमानप्रवाहाद्वा जलनिःसरणानु  
मानम् उपरि र्शद्विदर्शनाद्वा नदीवृत्त्यनुमानम् सचाप कार्यकारणभायनक्षय एकसम्बन्ध  
प्रकारद्वयेनाक्त सयोगिन शरीरस्य दर्शनात्पिन्द्रियानुमानं विरोधिने विष्कृजता चेदे  
र्शनाज्ज्ञाताद्यन्तरितानुरुक्तानुमानम् समवायिना जलोप्येन तत्सम्बद्धतेजोनिर्माणम् ॥

the Anumāna-mayūkha. The attribute of this subject is called the mark or argument. The mark is that which being seen, inferred, or heard, produces cognition, other than memory, and thus cognition is inferential. Hence it has been said. That which is connected with the inferrible, and which is generally known as in the concomitant, but in the absence thereof, there is no illative argument. It is, therefore the mark which is the instrument of illation, not the sumption, inasmuch as that not having the function, cannot be an instrument, whereas this function belongs to the mark or argument.

If it be asked how, where smoke &c the argument is past or future, there can be illation; we reply that this is no valid objection as in this case we infer that the designate of the predicate of the conclusion also as past or future. If it be asked how there can be illation where, in consequence of an impediment in the case, it is not ascertained whether the smoke &c, be past, future or present, we admit that there can in no wise be such illation inasmuch as there is uncertainty in such an instance also as to the major. If it be asked how an illation can take place where there is certainty as to a previous and a following day, and uncertainty as to the intermediate day, we reply, that it results from inferring the existence of fire &c, limited to those days from smoke &c limited to those days in consequence of observing such causality in the pervasion or invariable concomitance asserted in the sumption. If it be asked how illation results from a column of dust mistaken for smoke, we reply that it is because that which is understood to be pervaded (i. e. the column of dust supposed to be smoke and therefore pervaded by fire), is the mark or middle term, and because the inference is correct or incorrect according to the correctness or incorrectness of such experience (the logical, not involving the material, truth), else how should your own sumption be the instrument in such a case. If it be asked how in the case of a supersensible mark, the sumption not being pro-



ducible thereby the mark can have such a function, we reply that it is because the existence of a practical argument demonstrative of the reality thereof effects the function in such an instance, else it would not be possible that there should exist in hearing &c, the function of co-inherence.

Inference results from a mark which is an effect as the inference of fire &c from smoke light &c., also from a mark which is a cause as where a deaf man infers a sound from a particular conjunction of a drum with the drumstick, or where a righteous man infers merit paradise &c from the due performance of sacrifice, ablution &c, or where rain is inferred from the due performance of a sacrifice in which the fruit of the *Cipparis Aphylla* is employed, or where the efflux of water is inferred from a chanel which men are digging out from a river full of water or the inference of the rising of a stream from the observation of rain overhead. This single connection then characterised as the relation of cause and effect has been stated in two ways. Inference from a conjunct object is such as inference of the origin of touch from observation of an animal body. Inference from a repugnant object is such as inference of an ichneumon concealed by bushes &c. from observation of an excited snake. Inference from a co-inherent object is such as the inference of fire connected with water from the heat of the water. U

अस्यैव कार्यकारणमन्यत्राद्यथाद्वयमिति ॥ २ ॥

Aph 2 That one thing belongs to another the connection of cause and effect arises from a portion

1 This aphorism is stated to meet the objection that this distribution of mille terms is inexhaustive, since it does not include the inference of the heaving of the ocean from the rising of the moon the rise of Canopus from the tranquility of the waters the

1 अन्यत्रापि कार्यकारणमिति चेन्नन्वस्येन समुद्रमवृद्धेः क्षणमादेनाम  
स्योदयाय समुद्रप्रकाशेन चन्द्रोदयस्य समुद्रमवृद्धोदयनाय समुद्रमवृद्धमवृद्धमवृद्धमिति

rising of the moon from the expansion of the Nymphææ the setting of fourteen of the lunar mansions from the rising of the other fourteen, of colour from taste or of a particular taste from a particular colour The words That one thing belongs to another express the cause, the meaning being that this fire &c. to be inferred, belongs to this smoke &c the inferential mark, or that this pervaded smoke &c belongs to this pervading fire &c It is therefore, the observation of pervasion generally that is the condition of illation, not the relation of cause and effect &c The words The connection of cause and effect are added lest it might be objected that the enumeration in the preceding aphorism is consequently irregular, and by these the other connections also are implied The term connection has a subjective implication, and therefore

रूपस्य रूपविशेषेण वा रसत्रिशेषस्यानुमानमनेन सयद्यते इत्यत आह । अस्येदमित्येता-  
सदेव प्रयोजक भवतीति अस्य साधनस्य धूमादेरिदं साध्य यद्वादि यद्वाःस्य व्यापकस्य  
यद्वादेरिदं व्याप्य धूमादि तथाच व्याप्यत्वपदमात्रं तन्त्र ननु कार्यकारणभावादिरपि  
ननु पूर्वसूत्रे तर्हि परिसङ्ख्यानमतन्त्रमत आह कार्यकारणसम्यग् इति अनेन चेत्त  
सम्यग्धानारमस्युपलक्षयति सम्यग्यपदे च विषयिलक्षणा तेन सम्यग्य इति सम्यग्योप  
न्यास इत्यर्थः । कुनस्तदुपन्यासइत्यत आह अथयथात एकदेशात् उदाहरणमात्रात् स्य  
यलोपे पञ्चमी तेनोदाहरणमनुस्य कार्यकारणभावादे सम्यग्यस्योपन्यास इह दर्शने  
साङ्ख्यदिदर्शने च भवतीत्यर्थः । एवञ्च स्याभाविकसम्यग्यशालित्व व्याप्यत्वम स्या  
भाविक्त्वञ्चानौपादिकत्वम तच्च प्रत्यक्षाया केयाञ्चित् साध्याध्यायकत्वनिश्चयकत् के  
पाञ्चित् साधनव्यापकत्वनिश्चयादेयानुपाधित्व हेतुम् अतीन्द्रियाणाञ्च प्रमाणसिद्धाना  
केपाञ्चित्दुर्भवव्यापकत्वम उभयाध्यापकत्व साधनमात्रव्यापकत्व साध्याध्यायकत्व वा  
तत्रादौ साधनव्यापकत्वात् द्वितीये साध्याध्यापकत्वात् चतुर्थीप साधनव्यापकत्वादेया  
नुपाधित्व निश्चेष्टम् । तच्चानुमान द्वित्रिप स्यापे पार्यञ्च तत्र स्व र्थ स्यमेव व्याप्तिप  
सधर्मतापारनुसन्धीतात् पार्यञ्च पराद्रीरितन्यापकत्वव्याप्तिपसधर्मताज्ञानात् न्यायश्च  
मृतीषलिङ्गपरामर्शप्रयोजकशब्दज्ञानजनकशब्दज्ञानजनकश्च अस्त्यम तानि च वाक्यानि प्रति  
ज्ञानहेतुदाहरणोपनयनिगमनानि तत्र प्रतिज्ञा उद्देश्यानुमित्यन्यूनानतिरिक्तविषयकश  
ब्दज्ञानजनक न्यायाध्यायकत्वम् हेतुश्च प्रकृतसाधनगतपञ्चमन्ता न्यायाध्याय उदाह  
रणन्तु प्रकृतसाध्यासाधनाधिनाभावप्रतिपादका न्यायाध्याय उदनयश्चाधिनाभाध्यायि  
यिष्टस्य हेतो यत्तैश्चिष्टव्यतिपादको न्यायाध्याय निगमनन्तु पदे प्रकृतसाध्यायि  
ष्ट्यप्रतिपादको न्यायाध्याय एवञ्च प्रयतंते न्याय शब्दे नित्य कृतकत्वात् यद यत्  
कृतक तदनित्यम् अनित्यत्वव्याप्यकृतकत्ववाश्चायम तस्मादनित्य । एतयामय प्रति  
ज्ञापदेशनिर्दर्शनानुसन्धानप्रत्याग्राया इत्यन्वयार्थं यंशेषिकाया मज्ञा अत्र च यादजल्प  
वितपडाना प्रष्टुप्रकारश्चलज्जातिपिपटस्यानरहणानि च यादिप्रिनेदे न्वेष्टव्यानि ॥

means the suggestion of connection. It will be asked whence this suggestion arises. It is therefore stated that it arises from a portion, that is from a particular instance or mere example.

According, then both to this system and those of the Sāṅkhyas and others the suggestion of connection whether the relation of cause and effect or other, arises in conformity with the example. Thus then pervasion (or the being pervaded, as the mark by that of which it is the mark) is the possession of a natural connection, the natural being that which is not accidental. This intrinsic nature is known from its being ascertained that certain perceptible objects do not pervade (or are not invariably concomitant with) that which is to be proved (or that which is denoted by the major term), while it is ascertained that certain perceptible objects do pervade the inferential mark. Of supersensible objects established by evidence some are pervasive of both non-pervasive of both pervasive only of the inferential mark, or non-pervasive only of that which is to be inferred. Among these the non-accidental nature of the first is to be ascertained from their pervading the inferential mark, of the second from their not pervading that which is to be inferred, and of the fourth also from their pervading the inferential mark. This inference is of two kinds, for the sake of oneself (or logical) and for the sake of another (or rhetorical). Of these inference for the sake of oneself arises from investigating for oneself the pervasion or sumption and the determination of the minor by the middle, and inference for the sake of another results from knowledge of the pervasion, and of the qualification of the minor, derived from a syllogism enunciated by another.

A syllogism is a sentence which conveys verbal knowledge which is the cause of the third recognition of the inferential mark.

\* The members thereof are five, viz, the question, argument, instance, application, and conclusion. Of these the question is a proposition a member of the syllogism, conveying verbal know-

ledge the object whereof is neither less nor more than the conclusion to be afforded, the argument is a member of the syllogism ending in the fifth or ablative case of the middle term under consideration; the instance or example is a member of the syllogism declaratory that the given major is not absent from the middle, the application or subsumption is a member of the syllogism declaratory that the minor is characterised by the middle thus characterised by non absence of the major, and the conclusion is that member of the syllogism which declares the minor to be characterised by the given major. The syllogism proceeds as follows: Sound is non-eternal (the question), because it is producible (the argument), whatever is producible is non eternal (the instance), and sound is characterised by producibleness pervaded by non-eternity (the application), therefore it is non eternal (the conclusion). The descriptive appellations given by the Vaiśeṣikas to these five members, are the question (*pratynā*), reason (*apadeśa*), example (*nīdaśana*), application (*anusandhāna*), and conclusion (*pratyakṣānāya*). The mode of procedure in colloquy, disputation, and controversy, and the definitions of misconstruction, futile reply, and failure in argumentation, may be sought in the *Vadi-vinoda*. U

एतेन शब्द व्याख्यातम् ॥ ३ ॥

Aph 3 By this verbal knowledge is explained

Another section is commenced with the view of including under inferential knowledge other forms of evidence. That knowledge which under the name of verbal knowledge, knowledge whereof words are the instrument, is approved by the Naiyāyikas and

प्रमाणान्तराणि तद्विक्रान्तर्भावयितुं प्रकरणान्तरमारभते । शब्द शब्दकरणक ज्ञानमिदमिति यद्वैयर्थिकादीनामभिमतं तदप्येतेन तद्विक्रान्तेन लिङ्गप्रभवत्येतेन व्याख्यातं यथा व्याप्तिपक्षधर्मताप्रतिसन्धानापेक्षं तद्विक्रान्तं यथा शब्दमपि तथाहि एते पदार्था मिथःसंसर्गवन्त आकाङ्क्षादिमिथः स्मारितत्वात् गामभ्याजेति पदार्थसंसर्गवन्तर्वादि आकाङ्क्षादिमत्यदकदम्यस्मारितत्वं पदार्थानां मिथःसंसर्गवत्यव्याप्यं शब्दीत्येव संसर्गवत्त्वमनुमिनोति ॥

others, is explained by this, by the nature of relation, that is, as derived from an inferential mark. Verbal knowledge, like inferential, requires consideration of pervasion or invariable concomitance and of the nature of the attributes of the subject of the question. For example, such and such verbal meanings are mutually connected, inasmuch as they are recalled by terms involving an ellipse &c. as in the aggregate of verbal meaning, Drive the cow hither. In this instance a man infers the mutual connection on recognising that there is something recalled by a plurality of terms requiring others to complete the sense, pervaded by mutual connection of the meaning of the terms. U

By this by the explanation of inferential knowledge, verbal knowledge or cognition produced by knowledge of words, is explained. The Naiyayikas and others hold that there is a kind of experiential cognition termed apprehension of construction, differing both from perception and inference. In the teaching of the Vaiśhīṣṭikas this is not admitted. In the case of verbal knowledge they hold that what takes place is inference regarding contiguity of the senses of terms. For instance upon hearing the proposition The cow exists it is inferred that the cow is characterised by existence, inasmuch as this is recalled by the term wherein resides implication of words to be supplied favourable to apprehension of construction characterised by the notion of existence in the proper object qualified, as in the familiar instance of a water pot, or the inference results from what is recalled by the term cow this term being uttered together with exists as in the case of the eye, but there is no peculiar kind of cognition produced by words. For

इति नैऋतज्ञानजननेन शब्द शब्दज्ञानजन्यज्ञानमपि व्याख्यात कथितमित्यर्थः. नैयायिकप्रभृतिभिरन्यथोपधानामक प्रत्यक्षानुमितिभिश्चमनुभयरूप ज्ञान मन्यते वैशेषिक मते तु न तदङ्गीकारः पदज्ञानस्यैव पदार्थसमर्पणस्यानुमतिरयं भवति तद्यदि गौरस्तीति वाक्यप्रवणान्तरं गौरस्तितावान् स्वधर्मिकास्तित्वान्यथोपधानुभूताकाङ्क्षायापदस्मारितत्वात् घटवत् अस्तिपदसमभिव्याहृतगो पदस्मारितत्वाद्वा चक्षुर्वदित्यनुमानमेव नतु शब्दजन्यो दितचोबोधः पदानामेकवाक्यतापक्षरूपसमभिव्याहृतत्वनिशचयं विना न्यायनयेऽन्यथोपधानुत्पत्त्या पूर्वे तस्याप्यपकत्वात् ॥

gayal, occasions a sense of the nature of a gayal it having no other function since it has been applied to that object by the ancients just as the term cow is the occasion of a sense of the nature of a cow. Or it may be that the occasion of the sense of the nature of a gayal appears from the force of the attribution concerning the subject of the question by means of the inference that the term gayal is an occasion of a practical acceptance inasmuch as it is a legitimate term.

The Mīmāṃsakas hold that disjunctive reasoning is another form of evidence. For instance when it has been ascertained from astrology that Deva-datta is to live for a hundred years and from observation that he has no house to live in it is next presumed that inasmuch as his living a hundred years is otherwise impossible he must live in the open air. This as being a fact of implication is not accepted by them as an inference. In this example inasmuch as the notion of living involves the notion of living either in a house or in the open air and inasmuch as it is impossible that he should live in a house the other alternative being established his living in the open air appears in the process of illation. In like manner in the familiar example Deva datta is stout but does not eat by day (therefore he eats at night), if being settled that he must eat since stoutness is observed to be pervaded or universally accompanied by eating and it being con-

धीनत्वस्य भोजनव्याप्यत्वावगमादभोजनं सिद्धं तद्विधाभोजनवाधे रात्रिभोजनं सिध्यति । एवम्भवेतिदयोरपि प्रमाणांतरत्वं मन्यन्ते पौराणिकाः तथाहि सम्भवे भूय सहचाराधीनज्ञानं यथा सम्भवति द्वाघ्नस्य विद्या सम्भवति सहस्रे शतमत्र च व्याप्तिर्नार्पितेति तथामाशय एवमेतिह्यमिति दौचुरित्यनेन प्रकारेण यदुच्यते तद्वि अनिर्दिष्टप्रत्यक्षं परस्परगतं वाक्यं यथा घटे घटे घट इत्यादि तस्यापेक्षित्यानिश्चयाच्च शब्देऽन्तर्भाव इति पौराणिकानभिहितं तदेतन्मतं न समीचीनम् ऐतिह्यस्य शब्दरूपतया अनुमानं यवान्तर्भावात् सम्भवेऽपि व्याप्तिसापेक्षोऽनुमान एवान्तर्भवति तद्विरपेक्षस्तु प्रमाणमेव न तदुक्तं गीतमीये शब्द ऐतिह्यानर्थान्तरभावादनुमानेऽप्यपत्तिरसम्भवानामनर्थान्तरभावाच्चाप्रतिषेध इति भट्टमते वेदान्तमते चानुपलब्धेरपि प्रमाणांतरत्वमस्ति तथाचाभावाद्यदो भवतीति तन्मतमपि न मनोरमम् अनुपलब्धिस्यै इति प्रसङ्गविशेषे यथाप्रत्याख्या प्रत्यक्षमेव भवतीति तत्र चानुपलब्धेः कारणत्वं न विप्रतिपद्यामरे प्रमाणांतरत्वान्नु तस्या न युक्तिपदयोः स्पृशतीति सखेय ॥

trary to the hypothesis that he should eat by day it follows that he eats at night. Similarly the Paurāṇikas hold probability and traditional teaching to be other forms of evidence. Probability is a cognition dependent on a plurality of concomitances as for instance learning is probable in a Brahman and a hundred instances are probable among a thousand while there is no pervasion or universal concomitance necessitated. Such is their view. In like manner traditional teaching which is delivered in the form 'Thus' indeed they have declared for this is a proposition derived through a succession of witnesses and having no determinate author. For instance In every sacred fig tree a Yaksha dwells &c. This in the view of the Paurāṇikas being ascertained as having been declared by competent authority is not included under verbal knowledge.

This doctrine of theirs is not correct for traditional teaching being a kind of verbal knowledge is included under inference. Probability also, so far as it involves a pervasion is included under inference, and so far as it is irrespective of universal concomitance is not a form of evidence at all. Accordingly it is declared in the aphorisms of Gāṇṇī. Inasmuch as traditional teaching is not a different thing it is not denied of verbal knowledge and inasmuch as disjunctive argumentation probability and impossibility are not different things they are not denied of inference.

According to the doctrine of Bhāṭṭa and that of the Veśāṇṭa non observation is also another form of evidence and apprehension of non existence takes place thereby. This doctrine also can not be accepted. In the case of non observation it is perception that arises by means of a presentation of attribution connected with the organs of sense. We do not controvert the fact that this is the cause of non-observation but to maintain that non observation is an independent form of evidence does not belong to the course of propriety. V

आत्ममनसो सयोगवियोगात् सस्काराच्च सृष्टि ॥ ६ ॥

Aph 6 Reminiscence results from a particular conjunction of the soul with the internal organ, and from reproduction

<sup>1</sup> The word results is to be supplied The particular conjunction is reflection and other attention From this, as the non-coherent cause reminiscence, a kind of knowledge, is produced in the soul as the coherent cause The instrumental cause is stated in the words from reproduction and by the particle and "the active element of former experience is involved This recollection or reminiscence simulates the correctness or incorrectness of the previous experience, such being the recollection of one who mistakes a rope for a snake and flees from it Reminiscence does not take place always in every case, since it depends on the resuscitation of a mental retentum The knowledge of inspired sages is not separately defined by the author of the aphorisms, being included in the perception of ascetics but it is stated in the section intitled Enunciation of the categories, that the presentative cognition which is declared to belong to inspired sages the promulgators of revelation resulting from particular merit, from conjunction of the soul and the internal organ irrespective of inferential marks &c, and conversant about super-sensible objects past present, and to come, about merit &c and about the contents of books, is called the knowledge of inspired sages This belongs also at times to ordinary people as when a young maiden says My heart assures me that my brother will depart tomorrow U

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<sup>1</sup> उत्पद्यत इतिशेष सयोगविशेष प्रणिधानादिसंविधानम एतस्मादममयादिकारणादात्मनि समवायिनि स्मृतिरिदं व्याविशेष उत्पद्यते निमित्तकारणमाह सस्कारादिति चकारेण व्यापारी पूर्वानुभव समुच्छीयते अनुभवशयाप्यापयार्थनियममुपिधत्ते रज्जुभुज्जलतपोपलभ्य पलायितस्य तथेव स्मृते नच सतत स्मृतिप्रसङ्ग सस्काराद्वाधार्धानत्वात् आर्यं ज्ञान सूत्रकृता एवमलौकिकं योगिप्रत्यक्षान्तर्भाषित पदार्थप्रदेशाख्ये तु प्रकरणे तदुक्तं तद्व्याख्यानाप्यध्यातृणामपीक्षामतीतानागतजर्तमानेष्वतीन्द्रियेषु धर्मादिषु ग्रन्थोपनि ध्येदेषु वा लिङ्गाद्यनपेक्षादात्ममनसो सयोगादुर्मधिशेषाच्च प्रातिभ ज्ञानं यदुत्पद्यते तदाप्यम इति तत्त्व कदाचिन्मैत्रिकानामपि भवति यथा कन्यका वदति श्वा मे माता गन्तेति दृढय मे कथयतीति ॥



Reminiscence arises from a particular conjunction of the soul and the internal organ, that is, from a conjunction of the soul and the internal organ accompanied with a desire of recollection, from reproduction in its common form called resurrection, and from an excitant implied by the particle and. The instrument therein is purpose, not identical with disregard, the operation is reproduction, the excitants are the concomitants (or associated ideas), the non-coincident cause is conjunction of the soul and the internal organ, and the instrumental cause is reflection &c, consisting of the desire of recollection. V

तथा स्रग्ः ॥ ७ ॥

Aph 7    So also dreaming

\* As reminiscence results from a particular conjunction of the soul and the internal organ so also does cognition in dreaming. Dreaming consciousness is the intellect on of the internal organ, which arises by means of the organs of sense in one whose senses are at rest, and whose internal organ is absorbed. This is of three kinds. It arises partly from intensity of reproduction whatever

१ आत्ममनसो स्यादगत्रिणशतं नुस्मृयादिप्रवृत्तादात्ममनस्येवागतं सत्कारात्  
समानाकारकात् भावनात्मात् सकारादुद्गोपकाच्च स्मृतिर्भवति तत्र च उपेक्षानात्मक  
निश्चयः करणं सत्कारो व्यापार उद्गोपकास्ततः सत्कारिणः आत्ममनस्येवैवमया  
विकारणं समर्पणरूपणिधानादत्र निमित्तकारणमित्यर्थः ॥

यथात्ममनसो मयोगविशेषात् मस्काराच्च स्मृतिस्तथास्मृज्ज्ञानमपीत्यर्थः । उच्यते नृपयामस्य प्रवीनमनस्स्य इन्द्रियद्वाराण्यदनुभूयत मानमम तत् स्मृज्ज्ञानम तच्च त्रिविधं किञ्चित् मस्कारापाटयात् कामो कुट्टो या धर्म्यमादृताश्रयत्वात् ननु स्वर्गिति तस्य तस्यामश्रयाया प्रत्यक्षाकारं ज्ञानं पुराणादिप्रथयज्ञानितमस्कारयज्ञा-ज्ञायत कर्माजुनीये पुष्टमिदमित्याकारम किञ्चिद्वानुना यातपितृगन्धमाया दयात् तत्र यातदोषाडाकारं गमनयन्मारापठनयाप्रादिभषपनायनाडानि पश्यति विनोदपथदोषमदिष्टा यद्विदये पश्याद्विज्ञानां लिङ्गेन कनकपर्वतयिष्टान्मताधिस्फुराटिगडाहादिकं पश्यति जनेष्पदोपशयव्यात् समुद्रमन्तराग्नदीमज्जनधारागमयगतसतपथतादि पश्यति षट्पथमादपि तज्जनमानुभूतेषु जन्मान्तरानुभूते या मिदोऽप्युपास्य करणाय यत्ज्ञानमुत्पद्यत तत्र गुभायेद्रु धर्मात् मज्जारीदृष्टयर्थतारोददृष्टजनाभयायमभयगरोजमन्त्रेना दीशयथक्रम य धर्मानु तेनाभ्यजनाभयवृषतनोद्धारोत्पादप्राद्वज्रमप्यिष्टादृष्टं ताद्विषयकं स्य ज्ञानमुत्पद्यत यत् ता मिानवातामसाय कारदस्य सुदप्रधानभायमापित्वाथ विभागे दृश्यः ॥

object one in love or anger thinks of intently when he goes to sleep, taking with him in that state the form of perceptive cognition through the influence of mental reproductive power produced by previous hearing of the legends (*Purānas*) &c, in the form *This is the contest between Kṛṣṇa and Arjuna and the like*. It arises partly from derangement of the bodily affections wind, bile and phlegm. Of these, one under disorder of flatulency experiences transit through the air, wandering about on the earth, fleeing with fear from tigers &c, another by the excess of the derangement caused by *inordinate secretion of bile experiences* entrance into fire, the embracing of flames of fire, and sees golden mountains, the corruscations of flashing lightning, the conflagration of the spheres &c, another through predominance of phlegmatic disorder experiences passages through the sea, immersions in rivers and sprinklings with showers of rain, and sees mountains of silver and the like. Through the influence of merits also, in the cognition which is produced in the internal organ immersed in the experiences of this or former states of being arises auspicious imagination, due to merit, and having as its objects the riding upon elephants ascent of mountains, assumption of the princely umbrella, feasting upon rice and milk, interviews with the sovereign, and the like, while through demerit arises dreaming imagination of unction with oil, the falling through blindness into a well, riding upon camels, immersion in mire, the sight of one's own nuptials and the like. Herein the three are conjointly causes and this division is to be considered as reposing on the relation of predominance among the qualities. U

स्वप्नान्तिष्ठम् ॥ ८ ॥

Aph 8 [So also] consciousness in dreaming

Some one may say The cognition which arises during a dream, in the form of recollection of that which is experienced

ननु घनज्ञानं स्वप्नमध्ये स्वप्नज्ञानानुभूतस्मिन्वाचंस्मृतिरूपं जायते तत्र स्वप्नस्य न वर्तते स्वप्नस्यानुभवरूपत्वात् तथाच कस्मान् कारणात्तदुत्पत्तिरित्यत आह । तथेति

ed in dreaming cognition has not the nature of dreaming inas-  
much as it is an experience of dreaming whence then does it  
arise? The answer is furnished in the aphorism The words *So*  
also are to be taken in from the preceding aphorism The mean-  
ing therefore is that as dreaming so also the consciousness in  
dreaming arises from a particular conjunction of the soul with the  
internal organ and from reproduction The difference extends  
thus far that cognition in dreaming results from reproduction pro-  
duced by former experience while consciousness in dreaming re-  
sults from reproduction produced by experience arising at the very  
time It has therefore been stated by *Prāśastadevacharya* that  
from looking back upon past cognitions recollection only results,  
and the author of the *Vṛtti* says that cognition in dreaming be-  
ing a flash of experienced object is not a different thing from re-  
miniscence Some teach that consciousness in dreaming is know-  
ledge amounting to certitude during dreams such as that one is  
lying in bed U

**धर्माच्च ॥ ९ ॥**

Aph 9 Also from merit

A cause of dreams and of consciousness in dreaming is ad-  
ded The particle *also* implies the addition of demerit The ex-  
planation of this has already been given

**इन्द्रियदोषात् सस्कारदोषाच्चाविद्या ॥ १० ॥**

Aph 10 Nescience results from derangement of the organs  
of sense and from imperfection in reproduction

एवंमृचादनुवर्तते तनात्ममनसोः सयोगविशेषात् सस्काराच्च यथा स्यप्रस्तथा स्यप्रान्ति  
कमपोत्यय । एतावानेय विशेषो यत् स्यप्रज्ञान एवानुभवजन्यनितात् सस्कारात् स्यप्रान्ति  
कन्तु तत्त्वानात्मज्ञानुभवजनितसस्कारादेव तदुक्तं प्रशस्तदेशाचार्ये अतोतज्ञानप्रत्ययत्  
ज्ञात स्मार्तरिय इति । उक्तञ्च एतिकारि अनुभूतान् स्फुरणार्थतया न स्मरणादयान्तरं  
स्यप्रज्ञानम् इति । स्यप्रमध्ये प्रमाभूत यान्ज्ञान तत् स्यप्रान्तिकर्मति कश्चित यथा श  
ध्याया प्रयानो स्मीत्यादि ॥

स्यप्रस्यप्रान्तिकयोः कारणं समुच्चिनेति । अधर्मसमुच्चयार्थवकार कृतध्याय्या  
नमतत् ।

<sup>1</sup> Intelligence according to another mode is divided into two kinds, certitude and incertitude. Of these, the cause of incertitude is stated. Derangements of the organs of sense are ophthalmia &c. Imperfection in reproduction is the resulting from erroneous experience. The particle *and* implies the addition of such imperfections as remoteness &c, and as assumptions of which the inferential mark is illegitimate. The cause then of nescience or incertitude is imperfection, and imperfection, as consisting of biliousness, remoteness &c, is of various kinds. V

तदुष्टज्ञानम् ॥ ११ ॥

Aph 11 This is imperfect cognition

<sup>2</sup> *This, an unreflected word, employed pronominally refers to nescience. This nescience is defective cognition cognition unduly extended or restricted, cognition determined by a form of which it is not susceptible and asserting that this is in that, a cognition the determination of which does not reside in the thing to be determined. Imperfection is defined as being uncertainty of cognition. Suspense, therefore, though admitting of one valid alternative, is vicious, being identical with inattention. The four forms of nescience, therefore known as suspense, erroneous assurance, dreaming, and non apprehension are hereby implied. U*

अदुष्ट विद्या ॥ १२ ॥

Aph 12 Free from imperfection it is science

<sup>1</sup> प्रकारान्तरेणापि बुद्धिर्द्विविधा प्रमाप्रमाचेति तत्रापमाया कारणमाह । इन्द्रियदोष काचादि संस्कारदोषो भ्रमानुभयजातत्वादि चकारादूरत्यादिरूपाणामसंस्तिग्धपरामर्शादिरूपाणाञ्च दोषाणो महद्भ्रमस्तथाधाविद्यायामप्रमाया दोष कारण दोषमुपि तदूरत्यादिरूपा नानाविध इत्यर्थः ॥

<sup>2</sup> तदित्यश्वयपद मर्धनामसमानार्थकमश्विद्या परामशति माश्विद्या दुष्टज्ञान व्यभिचारिज्ञानमेतस्मिन्तदितिज्ञान व्यधिकरणप्रकारावच्छिन्न विशेष्यभूतिप्रकारकमिति यावत् । दोषश्च ज्ञानस्यानिश्चयरूपत्वमपि तन्नैकरोटिमत्त्वेऽपि सशयो दुष्ट मयानवधारणा स्मकत्वात् । तदनेन सशयविषयस्य प्राप्रत्यवसाधानाञ्चतुर्थोऽप्युपसर्गः ॥

'The word cognition is to be supplied from the preceding aphorism. Science is experience of that whereof there is cognition free from imperfection, that is produced by organs of sense which are not deranged, recognition of a character in its proper subject, or experience the form of which resides in a common substratum, or experience such that that which is not its form does not reside in its subject, and this is of two kinds intuitive and inferential. U

आपे सिद्धदर्शनञ्च धर्मस्य. ॥ १३ ॥

Aph 13 The knowledge of inspired sages, and perfect vision result from merits

\* Some might ask wherefore the knowledge of ascetics is not nescience since imperfection of the objects, as remoteness &c is possible in such cognition To this the answer is furnished in the aphorism The knowledge of inspired sages which is produced by merit acquired by asceticism the perfect vision, the vision of all objects perfect or real arises from merits. If it be suggested that demerit may be the cause thereof we deny this for such knowledge is never erroneous and demerit is the cause of error But the knowledge of ascetics depending solely upon merit arises solely in the form of certitude inasmuch as remoteness and the like the defects of the object cannot effect erroneousness therein, and we

१ ज्ञानमित्यनुग्रहेते बहुलमदुष्टान्निपजन्त्य यत्र यदस्ति तत्र तदनुभयो वा समाना धिक्तराप्रकारानुभवा वा त्रिमेव्याद्यन्वप्रकारानुभवा वा द्विमेव तच्चार्थश्च लैङ्गिकस्य द्वयमेव ॥

२ ननु योगिना ज्ञान कथमपि न भवति दूरत्यादिरूपधियपदोपस्य तत्रापि सम्भवादसि आद्य आर्यमयोपा योगनधर्मो ज्ञानित यत् सिद्धदर्शनं सिद्धाना मता मयैषा यस्मान्ना दर्शनं तदर्थमेव आद्यत ननु ब्रह्मधर्मकारणमिति न तत् कदाचिदपि भयरूप भवति अपरमेव हेतुत्वात् योगिना ज्ञानानु धर्ममात्राधनं प्रमाणमेव भवति दूरत्यादेर्विषयदोषस्य तत्र भवत्यात्म्यादकृत्या दोषाणां भवजनकत्वधर्ममकारण्येति एतन्म केदितु सिद्धेन सन्त्याद्यभिमानेन गुटिकाजनयिष्यादिना यदर्थं भवति तदपि आर्यत धर्मस्य एव भवति अतएव एतन्म अतीन्द्रियेष्वप्यवदार्शनो यभूय भाष्ये द्वितीयेनन्दन इत्यादिकमपि मनु मन्त्रोक्तं तथाच तादृशज्ञानमपि धर्ममात्रा धनतया यनारूपमेव भवतीति भाव्य एति व्याचक्षत ॥

feel assured that defects beget error only by the assistance of de-  
merit. Some maintain that the vision which results by means of a  
spell, as by means of a particular kind of ball of collyrium over  
which a sacred text has been recited results only from merits like  
the knowledge of inspired sages. The verse of the Raghuvansa  
[ch. 3. 41.] The son of Dilipa acquired the vision of supersensible  
objects &c, well accords with this exposition. Hence they explain  
the meaning to be that such knowledge also is depending only  
upon merit arises solely in the form of certitude. V

### TENTH BOOK, FIRST DAILY LESSON

इष्टानिष्टकारणविशेषाद्विरोधाच्च मिथ. सुखदुःखयोरर्थान्तरभावः ॥ १ ॥

*Aph 1 Inasmuch as causes desirable and undesirable are  
different and opposed the relation of pleasure and pain is that of  
reciprocally different objects*

<sup>1</sup> The object of the tenth book is the exposition of the divi-  
sion of the attributes of the soul according to their cause. "The  
division of pleasure and pain is first stated among these with the  
purpose of rejecting the error that pleasure differs not from pain  
which error might arise from the omission of pleasure in the apho-<sup>\*</sup>

<sup>1</sup> आत्मगुणानां कारणतो भेदव्युत्पादनं दशमाध्यायार्थं तत्र आत्मशरीरान्द्वयार्थं  
सुष्टिर्मान प्रवृत्तिदोष प्रेत्यभावकनदुःखापवर्गास्तु प्रमेयम् इति गीतमीये प्रमेयविभागसूत्रे  
सुखस्थानभिधानात् दुःखमिथमेव सुखमिति भवतिरासायै सुखदुःखयोरर्थे प्रथमं भेद-  
माह । सुखदुःखयोर्मिथ परस्परमयान्तरभावो भेदो वैजात्यमिति यावत् कृत इत्यत  
आह इष्टानिष्टकारणविशेषात् इष्ट इष्टमात्रं सखचन्दनवनितादि अनिष्टमनिष्टमात्रं  
महिरूपकदि तदुप यत्कारण तस्य विशेषात्भेदात् कारणेनात्याधीनं कार्यवैजात्य-  
भावश्च यत्तत् भेदकान्तरमाह विरोधात् सदानवस्थानलक्षणत्वं नहोऽस्मिन्वात्मन्येकदा  
सुखदुःखयोरनुभवः । चकारादनयो कार्यभेदं भेदकं समुच्चिनोति तथाहि अनुपहामि  
प्यङ्गनयनप्रसादादिमुखस्य देव्यमुखमालिन्यादिदुःखस्य कार्यमिति ततोऽप्यनयोर्भेदः ।  
तदुक्तं प्रशस्ताचार्ये अनुपहलक्षणं सुखं सगाढाभिप्रेतविविधमात्रिध्ये सति इष्टोत्पद्यधी-  
न्दिपार्थसन्निकर्षाद्वैजात्यपक्षादात्ममनसो सयोगाद्वद्वदनुपहामिष्यङ्गनयनादिप्रसादज-  
नरूपमुत्पद्यते तत् सुखम् इति तदिदमतीतेषु सखचन्दनादिषु स्मृतिजमनागतेषु सङ्कल्प-  
जम् गीतमीये सूत्रे सुखापरिगणनं यैराप्याय सुखमपि दुःखत्वेन भावयता यैराप्य स्यादे-  
तदर्थमिति ॥

ism of Gautama which enumerates the objects of certitude Soul body organ of sense object of sense intelligence internal organ activity fault transmigration recompense pain and emancipation are the objects of certitude There exists between pleasure and pain the mutual relation of different objects difference or variety Should it be asked why it is so it is stated that it is because there is a difference in causes desirable and undesirable that is, because there is a distinction between a desirable cause such as garlands sandal-wood women &c and an undesirable cause such as snakes thorns &c Difference of effect necessarily depends upon difference of cause Another ground of the distinction is laid down in the opposition for pleasure and pain are never experienced simultaneously in one and the same soul By the particle *and* the difference of the effects of pleasure and pain is implied also as a ground for distinguishing between them For instance, complaisance the embrace clearness of the eyes &c are the effects of pleasure while despondency and a sullied countenance are the effects of pain wherefore pleasure and pain must differ It has therefore been stated by Prasista devācharya Pleasure has complaisance as its characteristic, and is that which is produced through conjunction of the soul and internal organ supposing merit &c or through the contiguity of the organ and the object of sense in the recognition of something desirable produced where garlands and other desirable objects are at hand and is productive of complaisance embraces clearness of the eyes &c In the case of past objects such as garlands sandal wood and the like pleasure arises from reminiscence in the case of future objects from purpose or resolution The non enumeration of pleasure in the aphorism of Gautama is to promote indifference since indifference would arise in one who should account even pleasure as pain U

सम्यग्निर्णयान्तरभाष्ये ज्ञानान्तरत्ये हेतु ॥ २ ॥

Aph 2 Non inclusion in doubt and assurance is a mark that [pleasure and pain] are different from cognition

feel assured that defects beget error only by the assistance of de merit. Some maintain that the vision which results by means of a spell, as by means of a particular kind of ball of collyrium over which a sacred text has been recited, results only from merits, like the knowledge of inspired sages. The verse of the Raghu vanśa, [ch 3 41] The son of Dilipa acquired the vision of supersensible objects &c, well accords with this exposition. Hence they explain the meaning to be that such knowledge also, is depending only upon merit, arises solely in the form of certitude. V

### TENTH BOOK, FIRST DAILY LESSON

इष्टानिष्टकारणविशेषाद्विरोधाच्च मिथः सुखदुःखयोरर्थान्तरभावः ॥ १ ॥

Aph 1 Inasmuch as causes desirable and undesirable are different and opposed the relation of pleasure and pain is that of reciprocally different objects.

1 The object of the tenth book is the exposition of the division of the attributes of the soul according to their cause. The division of pleasure and pain is first stated among these, with the purpose of rejecting the error that pleasure differs not from pain, which error might arise from the omission of pleasure in the apho-\*

1 आत्मगुणानां कारणतो भेदव्युत्पादनं दशमाध्यायार्थं तत्र आत्मशरीरेन्द्रियार्थं शुद्धिर्मान प्रवृत्तिदोष, प्रेत्यभावकन्दु खापधर्मास्तु प्रमेयम् इति गीतमीये प्रमेयविभागसूत्रे सुखस्यानभिधानात् दुःखाभिचमेयं सुप्रमिति भ्रमनिरासार्थं सुखदुःखयोरर्थान्तरभावः प्रथमं भेदमाह । सुखदुःखयोरर्थमिथः परस्परमर्थान्तरभावो भेदो धर्मात्म्यमिति यावत् कृत इत्यत आह इष्टानिष्टकारणविशेषात् इष्ट इष्टमात्रं सकृच्चन्दनवनितादि अनिष्टमनिष्टमात्रं भेदिकृष्टकादि तदुप यत्कारणं तस्य विशेषात्भेदात् कारणविज्ञात्याधीनं कार्यविज्ञात्यमात्रमयं यत् भेदकान्तरमाह विरोधात् सदानवस्थानलक्षणात् नह्येकस्मिन्नात्मन्येकदा सुखदुःखयोरनुभवः । चकारादनयोः कार्यभेदं भेदकं समुच्चिनोति तथाहि अनुपह्नाभिप्यङ्गनवनप्रसादादिसुखस्य दैन्यमुखमातिन्यादिदुःखस्य कार्यमिति ततोऽप्यनर्थभेदः । तदुक्तं प्रशस्ताचार्ये अनुपहनक्ष्य सुखं समादाभिप्रेतयिष्यसाक्षिष्ये सति इष्टोत्पत्तयोऽन्द्रियार्थसिद्धिर्कारणमात्रमेवादात्मनोऽसौ सयोगाद्यदुपदनुपह्नाभिप्यङ्गनवननिदिप्रसादजनकमुत्पद्यते तत् सुखम् इति तदिदमतीतेषु सकृच्चन्दनादिषु स्मृतिजप्रमाणेषु मङ्गल्यजम् गीतमीये सूत्रे सुखापरिगणनं विरोधात् सुखमपि दुःखत्वेन भावयता धर्माद्य स्यादेतदर्थमिति ॥



nism of Gautama which enumerates the objects of certitude Soul, body, organ of sense, object of sense intelligence, internal organ, activity, fault transmigration, recompense pain, and emancipation are the objects of certitude There exists between pleasure and pain the mutual relation of different objects difference or variety Should it be asked why it is so, it is stated that it is because there is a difference in causes desirable and undesirable, that is, because there is a distinction between a desirable cause such as garlands sandal-wood, women &c, and an undesirable cause such as snakes, thorns &c Difference of effect necessarily depends upon difference of cause Another ground of the distinction is laid down in the opposition for pleasure and pain are never experienced simultaneously in one and the same soul By the particle *and* the difference of the effects of pleasure and pain is implied also as a ground for distinguishing between them For instance complaisance the embrace, clearness of the eyes &c are the effects of pleasure while despondency and a sullied countenance are the effects of pain wherefore pleasure and pain must differ It has therefore been stated by Prasasta-devacharya Pleasure has complaisance as its characteristic, and is that which is produced through conjunction of the soul and internal organ supposing merit &c or through the contiguity of the organ and the object of sense in the recognition of something desirable produced where garlands and other desirable objects are at hand, and is productive of complaisance embraces, clearness of the eyes &c In the case of past objects such as garlands, sandal wood and the like pleasure arises from reminiscence, in the case of future objects from purpose or resolution The non enumeration of pleasure in the aphorism of Gautama is to promote indifference, since indifference would arise in one who should account even pleasure as pain U

सशयनिर्णयान्तरभावश्च ज्ञानान्तरत्वे हेतुः ॥ २ ॥

Aph 2 Non inclusion in doubt and assurance is a mark that [pleasure and pain] are different from cognition

<sup>1</sup> The mark that pleasure and pain are different from cognition, distinct from the attribute knowledge, is that they are not included under doubt and assurance that is, that they do not fall under either certainty or uncertainty For the attribute knowledge is of two kinds doubt and assurance, and neither pleasure nor pain can be included under either of those kinds For neither pleasure nor pain has the form of two repugnant alternatives that it should be probable that they have the nature of doubt nor has either possession of a given form together with absence of the negation of that form that it should be likely that they have the nature of assurance or certainty The supposition of a third form of cognition is chimerical and consequently neither pleasure nor pain can come under knowledge V

### तयोर्निष्पत्ति प्रत्यक्षलौकिकाभ्याम् ॥ ३ ॥

Aph 3 The production thereof [i.e. of doubt and assurance] is by means of perception and inference

<sup>2</sup> The production thereof that is of doubt and assurance results from perception, and from an inferential mark Neither plea-

<sup>1</sup> मुख्यदुःखयोर्ज्ञानान्तरत्वे ज्ञानगुणभिन्नत्वे सशयनिर्णयान्तराभाससशयनिवृत्त्या न्तर्गतत्वाभावा हेतु । ज्ञानगुणोक्ति द्विविधा मन्दोक्तौ निश्चयश्चेति नहि तयोरेवतर निश्चयि मुख्य दुःख ध्यान्तर्भूतमुपैति नहि मुख्य दुःख वा विरुद्धकाटिद्वयप्रकारक येन तयोः सन्देहत्य सम्भाष्येत नापि तदभावाप्रकारक सत्तत् प्रकारक येन निर्णयत्य सम्भाष्येतिवमिति ज्ञानस्य तृतीयप्रकारस्तु शययिषाणापमान नातस्तत्र मुख्य दुःख वा प्रयेष्टुमीष्टे इति ॥

<sup>2</sup> तयोः सशयनिर्णययोर्निष्पत्तिरूपति प्रत्यक्षलौकिकाभ्यां मुख्य दुःखे वा न प्रत्यक्ष सामयोजन्य न वा लिङ्गजन्यम चतुर्विधे हि मुख्य धैर्यिक मानार्थयुक्तम अभिमानिक माभ्यासिरुद्धं तत्र त्रयाणामिन्द्रियसंस्पर्शप्रभयत्य नास्त्येव प्रयममिन्द्रियार्थसंस्पर्शकृत्वात् ज्ञान स्यादिति चेन्न सम्यक्देशस्य कार्यस्य साप्तात्यानापादकत्वात् अन्यथा दिशकालसाधारण्येन सकलकार्यकलात्यापत्ते किञ्च इन्द्रियार्थसंस्पर्शानुसृत्यमान मुख्य निर्दिक्तव्यक वा स्यात् सधिरुक्तव्यक वा नाद्य अतीन्द्रियत्वप्रसङ्गात् न द्वितीय विशेष्य विशेषणभावेन द्वयोरनारुननरूपत्वात् किञ्च मुख्यदुःखयोरायश्वकसंवेद्यत्वात् ज्ञानमया यश्वमन्त्रेद्यत्वेनयस्याप्रसङ्गात् लिङ्गकमिति लिङ्गमेव धैर्ययुक्तवत् । एतद्वत्तन्तु तयोर्ज्ञानमुपयोज्योर्निष्पत्ति प्रत्यक्षलौकिकाभ्यां प्रत्यक्षलौकिकज्ञानव्याख्यानाभ्यां व्याख्याता प्रत्यक्ष ज्ञानमिन्द्रियजम् लौकिकस्तु लिङ्गजम् मुख्यद्विरन्तु चैतादृशमिति व्याचष्टु ॥

sure nor pain is produced by the presentative or inferential apparatus. For pleasure is of four kinds, sensuous accompanying desire, relating to self esteem, or resulting from consuetude. Of the last three of these origination from juxtaposition of the object to the organ of sense cannot be predicated. And should it be contended that the first is cognition inasmuch as it is generated by contiguity of the organ and object of sense, we reply that it is not so, for part only of the causal apparatus cannot prove homogeneity in the product, else all products would be uniform as having time and space as their common antecedents. Moreover, if pleasure were cognition the pleasure which is not produced through contiguity of the organ and object of sense, would be either non-discriminative or discriminative, but it cannot be the former, for then it would be supersensible nor can it be the latter, inasmuch as it does not consist of a judgment respecting two objects in the relation of subject and predicate. Again as pleasure and pain are necessarily accompanied with sensibility were they forms of cognition there would be involved in the notion of a sensibility of cognition a regression to infinity. The inferential means an argument as the objective means an object. The author of the *Vṛtti* explains the aphorism thus that the origin of these that is of cognition and pleasure is explained by perception and inference that is by perceptive and inferential cognition, and that whereas perceptive cognition is produced by the senses, and inferential by arguments it is otherwise with pleasure, &c. U

अभूदित्यपि ॥ ४ ॥

Aph. 4. The notion of the past also [is a difference between cognition and pleasure and pain]

1. A difference depending upon a difference of form in pleasure

1. निद्रिक्रान्तानामुपार्धे प्रकाशेदाधीनं भेदमाह । इतिशब्दे प्रकाशे अपिप्रार्थो भविष्यतीत्याकाशान्तर्गतेष्वप्येव चाप्या पर्यन्ते चन्द्रिभूतप्रकाशे चैति निद्रिके ज्ञानेति तादि प्रकाशे दृश्यते नचप्रकाशे मुख्य व्याप्तिर्या उत्पद्यमानमुपनयनम् ॥

&c, as compared with inferential knowledge is here stated. The word *iti* means the form, and the word also adds another form, that of the future. A form, therefore, past &c, is observed in inferential knowledge, as that fire has been or will be in the mountain, but pleasure or pain produced under this form has never been observed. U

सति च कार्योद्दर्शनात् ॥ ५ ॥

Aph 5 Also [pleasure and pain are not forms of cognition] inasmuch as the effect is not [always] observed, where [the antecedents] are

Another difference is added. Pleasure and pain are not merely perception or merely inference, since the effect, pleasure or pain, is not always observed where the antecedent, contiguity of organ and object of sense, or attention to the universal concomitance and the attribution respecting the subject of the question, exists. The meaning, therefore, is as follows. Pleasure and pain are not cognition in general, while particular cognition is either perceptive knowledge, or knowledge, in the form of inference. Pleasure and pain are not the former, inasmuch as there is sometimes no experience of the pleasurable, where there is contiguity of the object and organ of sense as where there is perception of garlands, sandal-wood &c, nor are they the latter since there is sometimes no experience of either the pleasurable or the painful, where there exists an inference respecting sandal wood &c or an inference, respecting fire &c. Since, therefore pleasure and pain are not always experienced in the particular perception or in the particular inference, they are not those particular perceptions and inferences. U.

भेदज्ञानं न समुच्चिनोति । सति इन्द्रियार्थसंचिकर्षे सति च न प्रत्यक्षपक्षधर्मताद्विप्रतिसन्धाने कार्यस्य सुखस्य दुःखस्य यादृशनात् न प्रत्यक्षमात्रं सुखं दुःखं वा न लेङ्घिकमात्रं वा तदवधार्य ज्ञानसामान्यं तावत् सुखदुःखे न भयत इत्युक्तं ज्ञानविशेषप्रत्यक्षज्ञानं वा भयेदनुमितिर्ह्येव वा इन्द्रियार्थसंचिकर्षे सत्त्वचन्दनादिप्रत्यक्षे सुखस्यानुभवाभावात् न द्वितीयं. चन्दनाद्यनुमितौ चक्ष्णाद्यनुमितौ वा सुखत्वदुःखत्वान्यतराननुभवात् एव प्रत्यक्षविशेषेऽनुमितिविशेषे वा सुखदुःखधोरननुभवाच्च तद्विशेषोऽपीति ॥

cognition inasmuch as they are derived from a peculiar cause of its own kind having its own common substratum as is the case with reminiscence, with the first sound in a series of sounds and the like U

एकदेशे इत्येकस्मिन् शिरः पृष्ठमुदर मर्माणि तद्विशेषस्तद्विशेषेभ्य ॥ ७ ॥

Aph 7 The head the back, the stomach and the vitals are in one part in one [body] their difference results from the difference thereof [that is from the difference of their causes]

<sup>1</sup> It may be urged that if the difference between pleasure and pain and cognition depend on a difference in the causes and if the difference between pleasure and pain be like that between a post and a water pot and the like there can be no mutual difference between the body and its parts as the head feet back, stomach &c there being in regard to these no difference in the ultimate particles binary atomic aggregates &c or the causes of blood and semen Accordingly the statement of the aphorism In one part means in one constituent portion, in one in one body The head is one part the stomach the back and the vitals imply the muscles &c. The difference of these that is their heterogeneity, results from the difference thereof that is from the difference of their causes For the co-inherent cause of the stomach the back &c, is not of the same kind as that of the head, just as the heterogeneity of a piece of cloth a water pot &c results from hete-

<sup>1</sup> ननु यदि कारणभेदाधीनो ज्ञानात् सुखदुःखयोः सुखाच्च दुःखस्य स्तम्भकुम्भादिवदेव परस्पर भेदः तदा शरीरस्य तदवयवज्ञानाच्च शिरःपादपृष्ठोदरादीनां न परस्पर भेदः स्यात् तत्र हि परमाणुद्वयानुकादीनां लोहितरसमोक्षोज्ज्वलानामविवेकीयवित्यत आह । एकदेश इति अत्रपक्षे इत्यर्थे एकस्मिन्वर्ति शरीरे इत्यर्थे शिर इत्येकदेश उदरं पृष्ठं मर्माणि च साधुप्रभतीनि तेषां विशेषविज्ञात्यम तद्विशेषेभ्यस्तत्कारणविशेषेभ्य तत्रापि कारणविज्ञात्यादेव विज्ञात्यमिति जज्ञातोप्य शिरःसमवायिकारणं तज्ज्ञातोपमेघोदरपृष्ठादेरपि तन्तुरुपासाद्युपादानविज्ञात्यात् पटघटादौ विज्ञात्ययत तत्रापि येषां स्वसम्भवात् तन्तुकपालादेरपि अगुणकंरादिविज्ञात्यात् एवं तत्र तत्राप्यप्यट्य परमा रूपा साधारण्येति स्वस्योपादानविज्ञात्यस्य सर्वत्र विज्ञात्यप्रयोजकत्वात् द्रव्यत्वेन तेषां दानमाज्ञात्य न विज्ञात्यप्रयोजकमितिदिक ॥

rogenity in the threads, the half jars &c, which are their co inherent causes, the heterogeneity of which threads, half jars, &c., results again from heterogeneity in the fibres, lime &c. of which they are composed. Heterogeneity is thus to be sought in the successive material causes, for while the atoms may be common, the heterogeneity of the respective material causes invariably gives rise to heterogeneity in the material effects, but homogeneity in respect of substance in the material causes does not cause such heterogeneity. U

## SECOND DAILY LESSON

### कारणमिति द्रव्ये कार्यसमवायात् ॥ १ ॥

Aph 1 The position, with regard to a substance, that it is a cause results from the co inherence of its effects

1 The discrimination of the three kinds of cause is here collaterally instituted. The cognition and expression, as applicable to a substance, that it is a cause, that is, that it is a co-inherent cause,—whence, it may be asked are these derived? It is therefore stated that they are derived from the co inhesion of the effect, inasmuch as there co-inhere therein substances, qualities and actions. U

### सयोगाद्वा ॥ २ ॥

Aph 2 Or from conjunction

2 It might be asked whether only co inherent causality pertains to substances. The reply is furnished in the aphorism. As

1 इदानीं प्रसङ्गतस्वभावा कारणाणां विशेषविवेचनमारभते । कारण समवायिकारणमिति प्रतीतिप्रयोगेन द्रव्ये द्रष्टव्येन कुत इत्यत आह कार्यसमवायात् कार्याणि द्रव्यगुणकर्माणि तत्रैव समवयन्ति यत ॥

2 तत् किं समवायिकारणत्वमात्रं द्रव्याणामत आह । पटोत्पत्तौ तन्तूनां समवायिकारणत्ववत् निमित्तकारणत्वमपि तुरीतन्तुसयोगस्यापि पटकारणत्वात् तत्तसयोग द्वारा तुर्यास्तन्तोश्च पटनिमित्तकारणत्वमपि याकार समुच्चये तुरीतन्तुसयोग प्रति तन्तो समवायिकारणत्वमपि पट प्रति तद्वारा निमित्तकारणत्वात् ॥

co inherent causality, so also operative causality, belongs to the threads in the production of a piece of cloth Inasmuch as conjunction of the shuttle and the thread is also a cause of the cloth the shuttle and the thread are mediately through the conjunction operatively causative of the piece of cloth The particle *or* is used conjunctively Through the thread i.e. the co inherent cause of the conjunction of the shuttle and the thread it is an operative cause of the piece of cloth *mediately through such conjunction* U

कारणे समवायात् कर्माणि ॥ ३ ॥

Aph. 3 Through co inherence in the cause actions [are non coinherent causes]

<sup>1</sup> It is explained that causality resides in action The words Are non coinherent causes are to be supplied Non coinherent causality is causality co inherent in one object connected with the relation of cause and effect Such causality results either from co inherence in the same object with the effect, *or from co inherence in the same object with the cause* Of these the former is called in the terminology of the Vaiśeṣikas the lesser the latter the greater If it be asked how the non coinherent causality of action in regard to conjunction disjunction and reproduction is recognised, it is here replied that it is through co inherence in the cause that is through co-inherence in the co inherent cause of conjunction &c Non coinherent causality therefore resides in action with respect to conjunction &c by the lesser relation characterised as co inherence in the same object with the effect U

तथा रूपे कारणैकार्यसमवायाच्च ॥ ४ ॥

<sup>1</sup> कर्मणि यादृशकारणत्वं तदाह । असमवायिकारणानीति शेषः असमवायिकारणत्वञ्च कार्यकारणभावसम्यग्कार्यसमयतकारणत्वं तच्च कार्यैकार्यसमवायात् कारणैकार्यसमवायाद्वा तथाह्य सध्यो द्वितीया महतीति शेषेऽपि रूपरिभाषा तत्र कया प्रत्यासत्त्या सद्यो भविभागसंस्कारान् प्रति कर्मणामसमवायिकारणत्वमित्यत आह । कारणे समवायात् कारणे सयोगादिसमवायिकारणे समवायात् तथाच कार्यैकार्यसमवायसङ्ख्या सध्य्या प्रत्यासत्त्या सयोगादौ कर्मणासमवायिकारणत्वमित्यर्थः ॥

Aph 4 Also likewise through co inherence in the same object with the cause in regard to colour

<sup>1</sup> This aphorism is stated in anticipation of the questions as to what causality pertains to colour and other qualities residing in the parts in relation to the qualities &c of the wholes By the words *In regard to to colour, taste smell, touch number, extent, separateness gravity, fluidity, viscosity and the like* are also indicated The word *likewise* extends the application of non coincherent causality Colour and the rest in the whole commence by the greater relation by co inherence in one object together with that whole which is the co inherent cause of the colour &c of the whole, as for instance the colour &c of the half jar originates the colour &c in the jar and similarly in all other cases The word *also* adds to these occasionally operative causality U

\* कारणसमवायस्य संयोगः परस्य ॥ ५ ॥

\* Aph 5 Conjunction through co inherence in the cause [is the non-coincident cause] of a piece of cloth

<sup>2</sup> It is stated that the lesser relation belongs to conjunction which is the non coincherent cause in the origination of a substance  
\* Conjunction through co inherence in the cause that is in the co inherent cause is the non coincherent cause of the effect or product by the relation characterised as co inherence in a same object with the effect By the term piece of cloth product substance

<sup>1</sup> रूपादीनां गुणानामवयववर्तिनामवयवविगुणादिषु कोट्यो कारणतेत्यपेक्षायामाह । रूप इति रूपसंगन्धस्पर्शसहचर्यापरिमाणपृथक्त्यगुह्यत्वदध्यत्यसंज्ञाद्रूपलक्षणात् तथेत्यसमवायिकारणत्वमितिदिशति कारणेकार्यसमवायादिति अथयदिरूपादीनां समवायिकारण पदवर्धितेन सट्टेकार्यसमवायेन महत्या प्रत्यासृत्याऽथयदिरूपादिकमारभते तद्वयपा कपालरूपादिषट् रूपादिकमारभते इति सर्वत्र द्रष्टव्यम चकारादमीषा कश्चिच्चिमि सत्यमपि समुच्चिनोति ॥

<sup>2</sup> द्रव्यात्मने संयोगस्यासमवायिकारणस्य लघ्वी प्रत्यासत्तिमाह । कारणे समवायिकारणे समवायात् संयोगोऽपि पटादौ कार्ये कार्येकार्यसमवायलक्षणा प्रत्यासृत्याऽसमवायिकारणमित्यर्थं षट्पटेन कार्यद्रव्यमात्रमुपलक्षयति यदित्यवयवावयवसंयोगोऽपि पटादेरसमवायिकारण तदा कारणेकार्यसमवायोऽपीति किञ्चित् ॥



generally is indicated A certain author maintains that if conjunction of part with part be a non coherent cause of the cloth &c, then co inherence in the same object with the cause is also a non coherent cause U

कारणकारणसमवायाच्च ॥ ६ ॥

Aph 6 Also through co-inherence with the cause of the cause

<sup>1</sup> It is stated that causality by the greater relation sometimes pertains to conjunction The conjunction technically termed co-alition and residing in the constituent portions of a ball of cotton, originates magnitude in the ball of cotton, and there is therein the relation of co inherence in the same object as the cause U

समुक्तसमवायादग्ने र्वेगेपिक्म् ॥ ७ ॥

Aph 7 The differentiating character of fire [is an operative or efficient cause] through co inherence with the conjunct

<sup>2</sup> Operative causality is described The differentiating character of fire that is heat which is its peculiar attribute is through co inherence with the conjunct the efficient cause of colour &c produced by baking Hot touch then is the operative cause of qualities produced by baking by the relation of conjunction with its own substratum The general definition of an efficient cause is to be understood to be a cause other than the co inherent and non coherent causes V

दृष्टाना दृष्टपयोजनाना दृष्टाभावे प्रयोगो ऽभ्युदयाय ॥ ८ ॥

Aph 8 The employment of visible observances the uses

<sup>1</sup> सयोगस्य कश्चित् महत्या प्रत्यासत्या कारणत्प्रमित्याह । तूलपिण्डादयस्येयु यत्मानं प्रचक्ष्य सयोगस्तूलकपिण्डे महत्यमारभते तत्र कारणकार्यसमवायं प्रत्यासत्तिरित्यर्थः ॥

<sup>2</sup> निमित्तकारणता निरूपयति । अग्नेर्वेगेपिक पिण्डयुगात्मकमीष्य समुक्तसमवायात् पाकज्वरादौ निमित्तकारणम् तथाच पाकज् प्रति स्वाश्वसयोगसम्यग्नेन उष्णस्यैव निमित्तकारणम् समवायिकारणसमवायिकारणभिन्न कारण निमित्तकारणमिति सामान्यलक्षणं बोध्यम् ॥

whereof are visible in the absence of visible results tends to exaltation

' The employment, or performance of observances such as sacrifice almsgiving, penance &c. which are visible that is which are duly celebrated and the uses whereof are visible that is the utility of which is known by imperative precepts in the absence of visible results of these respective observances where such results are impossible in consequence of absence of desire for such and such consequences tends to exaltation that is to a resultant desire of knowledge induced by purity of intellect Observances therefore whose utility is determined as elysian bliss &c enjoined by such precepts as Let him who desires paradise offer the sacrifice of horses when performed disinterestedly do not produce elysian bliss &c as their fruit but produce as their result purity of intellect and the like according to the Vedic text They desire knowledge and the traditional text When worldly attachment has by observances born its fruits knowledge is afterwards produced V

**तद्वचनादावायस्य प्रामाण्यमिति ॥ ९ ॥**

Aph 9 [It has been stated that] authoritativeness pertains to revelation because declared by Him

' The word *eti* indicates the conclusion of the system Authoritativeness pertains to revelation that is to the Veda because

' दृष्टानां विधिदृष्टानां दृष्टप्रयोजनानां दृष्ट विध्यर्थवादादिना ज्ञात प्रयोजनं येषां तथाविधानां कर्मणा यज्जदानतप प्रभृतीनां प्रयोगोऽनुष्ठानं दृष्टानां तत्तत्कर्मफलानामभावे तत्तत् फलकामनाविरहादसम्भवे अभ्युदयाय चित्तशुद्धिप्रयुक्तविविदिषात्मक फलाय भवति तथाच स्वर्गकामोऽश्वमेधेन यजेत इत्यादिविविधिद्वितानां स्वर्गाद्यात्मकप्रतिनिवृत्तप्रयोजनानां कर्मणा निष्कामेण कृतानां न स्वर्गादिफलजनकत्वं किन्तु चित्तशुद्ध्यात्मकफलजनकत्वमेव विविदिषन्ति इत्यादिभुक्ते कदापि कर्मभिः पक्वे ततो ज्ञानं प्रजायत इत्यादिस्मृतश्चेति भावः ॥

' इति शास्त्रपरिग्रहात् तद्वचनात्तनेऽश्वरेण यचनात् प्रयोजनादावायस्य वेदस्य प्रामाण्यं तथाहि वेदास्तावन् पौरुषेया वाक्यत्वादितिसाधितं नचास्मदादयस्तथा सप्त महाशाखायश्चिदानां यकारः सम्भाव्यन्ते अतीन्द्रियार्थत्वात् नवातीन्द्रियार्थदर्शनात्मिकादादयः किञ्चाप्तोक्ताधेदा महाजनपरिगृहीतत्वात् यथाप्तोक्तं न तन्महाजनपरिगृहीतं महाजनपरिगृहीतत्वेन तस्मादाप्तोक्तं स्यतन्त्वरूपप्रणीतत्वञ्चाप्तोक्तत्वम महाजनप

declared, that is promulgated, by Him, the divine being. It is proved that the Vedas have a personal author, inasmuch as they are an enunciation. Nor can beings like us be the enunciators of these, appropriated to a thousand branches. Moreover, their objects transcend the senses, and beings of our nature cannot behold objects that transcend the senses. The Vedas, again, are rightly affirmed, inasmuch as they are received by the highest authorities. That which is not rightly affirmed is not received by the highest authorities, but these being received by such, are rightly affirmed. To be rightly affirmed is to be promulgated by an independent personal author, and to be received by the highest authorities is to be an object in course of performance by persons attached to all the systems. It has been stated that non-existence of result sometimes accrues from the disparity of the action, the agent, and the means. If it be denied that this is so, the agent not being remembered, we refuse such denial it having been already proved that the agent is remembered. The promulgation thereof by him is proved inasmuch as it could be promulgated only by an intelligent personal author while such independent power to promulgate the Vedas in their thousand branches, is, as has been said, impossible for beings of our nature. Inasmuch, moreover, as certitude has excellence for its condition, the certitude of the Veda must have excellence for its condition, and the excellence must in this case be pronounced to be the enunciator's right knowledge of the matter of the enunciation. The enunciator of the Veda must be one who has an intuition of elysium, reformatory efficacy, and the like, and there is none such but God alone. U

रिषीन्दीनस्त्वञ्च सर्वदर्शनान्तं वा तत्पुण्यानुष्ठेयमानार्थत्वम् कश्चित् कलाभाय कर्मकं  
संसाधनं गुणपादित्युक्तम् कर्तृस्मरणमावाचेति चेत् कर्तृस्मरणस्य पूर्वमेव साधितं  
त्वात् तत्पणीतित्यञ्च स्वतन्त्रपुरुषप्रणीतित्यादेव सिद्धम् न त्वस्मदादीनां मद्यशास्त्र  
वेदप्रवृत्तेन स्यात्तन्त्र्यं सम्यक्तीत्युक्तत्वात् । किञ्च प्रमाणा गुणजन्यत्वेन वैदिकप्रमाणा अपि  
गुणजन्यत्वमापद्यते तत्र च गुणा यत्तदर्थं याथावार्थज्ञानमेव ध्यात्वास्तथा च तादृशं यद्य  
यदे यत्ना य स्वर्गापूर्वादिधिययकसाक्षात्कारवान् तादृशश्च नेत्ररादन्य इति सुष्टु ॥